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HUGH S. MAGILL, GENERAL SECRETARY

PAUL H. VIETH, *Chairman Board of Editors* MISS GLORIA DIENER, *Editorial Assistant*

LOOKING OVER THIS ISSUE

I am the July Number of the *International Journal.* Although this is my July-August issue I can carry the name of only one month on my cover page because of a new postal regulation that has been made.

I will reach you just as the hot weather and the summer plans—vacation and otherwise—for yourself and your church school will be settling down in your life.

In the face of all these distractions I am bold enough to claim your attention.

* * *

The arresting title of my devotional article by Miss Condé is a whole lifetime in a nutshell. How many of you, my readers, are really gripped by a useful life?

* * *

The special emphasis that runs through my pages this month is a real one. Textbooks call it Race Relations, or the Race Problem, in the way we have of thinking we are very bright when we call a thing a "problem." But I see it in terms of little children, and their hearts, and the dark shadows that settle down slowly upon their maturing lives when they have to grow up outside the social pasture.

Let Professor Coe induct you into the real heart of the "problem." He has pondered long and experienced much in regard to it.

* * *

You will be refreshed and rejoiced by my article on International House, but beware! Ahead of you is the article by someone who could be more cruelly and truthfully severe without signing his name. Adult practice certainly doesn't square with youth's ideals, does it? Does yours?

I take you once more into the sphere of practical service in that article with the piquant title "My House Are Fifty-Fifty." *Are* yours?

And that article from Honolulu! Read it and see what that church is doing.

Everyone tells me that the root of the race problem lies in *prejudice* and so I sought diligently for an author who could tell you how to handle this problem. Miss Acheson has done it.

* * *

These college students will insist on looking across the racial fence, so we give you three pages of reports of what they see. Look over their shoulders, across that fence, and see if your eyesight is as good as theirs.

And so we come along to see *how we can actually educate in the attitude that we call world friendship,* and also to "The Melting Pot," which is a good place to stop.

No, indeed, I have not forgotten those other articles—Teaching Children to Pray, A Program of Young People's Work, and so on. I am happy about them all—and also about the worship programs—and the news—and the books—and the ads—and the editorials.

Read them and rejoice with me.

I AM THE JULY NUMBER.

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EDITORIAL

A World of Childhood!

JESUS said that unless we become as little children we cannot enter the Kingdom of Heaven. How full of meaning is this statement! It should bring us to the feet of every child . . . to learn of him. And what are the lessons which might come to us?

We would find through childhood a new attitude toward life, a transformation of the spirit. We would find an openness of mind to learn, and of heart to love. We would see the true beauty of simplicity. We would find a lack of suspicion, a trust in others, a sensitiveness to every impression. We would find a sense of eagerness to learn, a hope for the best from life, a wholesome and sincere belief and trust in God. This is the spirit which may with ease put the Kingdom first.

Giving true heed to the Master's words, we may seek to emulate this spirit of childhood. But alas! The golden days of opportunity have passed! We are children no longer. What is so natural and spontaneous for the child, becomes for us a hard quest, and one which can but rarely be fully attained.

But there is another answer. We may live again through helping childhood to a fulness of life. In the accompanying drawing the artist has caught a vision of the children of the world. Join hands with them in their band of friendship. You cannot hate them, anymore than they can hate each other. You cannot sanction war which will injure them. Love and good will alone abide when you join hearts with the children!

Ponder well that what these children become depends on what they learn from us. Will hatred of each other come into their hearts? Only as we teach them! Will distrust come in place of simplicity and trust? Only as we merit it! Will the free and spontaneous trust of God be superseded in their hearts by uncertainty and doubt? Only as we sow the seeds of doubt and fail to nourish the plant of faith! Here lies the hope of the world —and the greatest task of education.

America Welcomes the World

THE PEOPLE of the United States and Canada extend to the people of all lands a hearty welcome to the World's Sunday School Convention in Los Angeles.

Especially do the Christian people of America welcome the Christian people of every nation in the spirit of Christian fellowship and brotherhood.

The World's Sunday School Association is a federation on a world basis of national or international associations or councils. As the North American unit of this federation, the International Council of Religious Education extends greetings to the representatives from other nations throughout the world.

We welcome you as *worshipers* of the same God, as followers of the same Master.

We welcome you as *workers* in a common task, teachers of His gospel to the childhood and youth of the world.

We welcome you in the *name* of Him in whom there is no East nor West.

We welcome you in the *spirit* of Him whose coming the angels heralded with that matchless music, "On earth peace, good will to men."

We welcome you in the *hope* that through the resistless power of His teachings greed and hate may be dethroned, and justice and love may reign supreme throughout the world.

We welcome you in the *faith* that through Christ the dream of the poet will come true, "And the kindly earth at last shall rest, lapped in universal law"—His peace, His law.

May we all at this great convention, from every land, of every race, brothers in Christ, unitedly pray our heavenly Father in Christ's name, and in his words, "Thy kingdom come, thy will be done on earth."

—HUGH S. MAGILL.

Parasites

A PASTOR recently was heard to say, "I've been taking my officers and teachers to conventions for the last ten years where they have heard the same speeches over and over. Now they got help out of the meetings, but two observations worried me; firstly, I discovered that I was developing professional 'conference attenders' and, secondly, my leaders got the idea that two days in a convention gives sufficient training for a year. These conventions made them parasites, as it were, prone to depend upon others for inspiration and help. They asked for help of all kinds, 'canned' programs, and so forth, by which they might do their work with little effort."

Well, this pastor, Rev. M. M. Snyder, of Youngwood, Pennsylvania, decided that conventions and lesson helps were not enough. So he began an intensive program of leadership training, both of present leaders and of future leaders with the result that fifty-two people of a school of approximately five hundred are taking training in the Standard Leadership Training Curriculum. He has a class during the church-school hour and two other classes through the week. Last year, thirty-eight people completed one unit or more in the Standard Curriculum. "Now," says this pastor, "Conventions mean more to my people because they can be creative when in cooperative sharing with leaders from other churches."

We only help leaders when we help them to help themselves.

I Am the Immigrant

I am your ancestor.
I am your neighbor.
I am your posterity.
I am you.
I am everywhere, and always.

My restless feet have ever pressed the unknown places of the world, seeking a new and wider home for my expanding spirit.

I laid the foundations of the great empires of the ancient world, and of the young and virile nations of today.

When my feet could find no better land, I went forth on vast migrations of the mind—and thus I presented to the world her advances in knowledge, her progress in thought, and her discoveries in science. Still unsatisfied, I set out on yet more venturesome migrations, which are those of the spirit—and discovered freedom in government and in religion, democracy, and brotherhood.

From the days of the cradle of the human race, I have always been in the vanguard of migrating, questing, and adventuring humanity.

I am the test of every nation into which I come.

I am the first man, and the last.
I am the Immigrant.

—*P. R. H.*

Hope for the Tardy

DR. CHARLES E. JEFFERSON, preaching his thirtieth anniversary sermon in the Broadway Tabernacle, New York City, on Sunday morning, March 4, said among other things, "I think more kindly of late comers than I did formerly. I now pity them and have hope for them. I know they cannot repent or reform in this world, but I have hope for their redemption in the next. I dare to hope that they will all arrive on time in heaven." Dr. Jefferson has long carried forward a helpful ministry to the children in his church family; no doubt, he would be willing to add that for them, too, there is hope. If parents, for the sake of their children, will not repent of their habitual tardiness in this world, their children may still hope for shining parental examples from the world to come for themselves and their children and children's children.

If one should look for influences in Dr. Jefferson's church family which encourage rather than discourage promptness on the part of young and old, one would not need to search long. Parents come with their children and together occupy the family pew for part of the service; Broadway Tabernacle services begin on time; but toward some church attendants Dr. Jefferson's attitude can only be that of Christian patience and long-suffering.

If more of us in pew and pulpit could have the assurance of a clear conscience in these matters, we might say, if there be any comfort in it, human nature everywhere is much the same. We who deal with the children of the church and church school, and seek the cooperation of well-meaning parents, need to be patient and long suffering, even as Dr. Jefferson.

Watch the Disciples of Christ!

FEBRUARY 29 was an extra day in the calendar of 1928. The United Christian Missionary Society and the Christian Board of Publication became interested to know how their field staff in religious education disposed of this additional opportunity for service. A poll of the thirty-three members revealed the fact that eighteen were either teaching in a standard training school or were engaged in some form of leadership training on that day. This is a revealing situation. The Disciples of Christ are taking leadership training in earnest. Only a few years ago this large communion was issuing less than 3000 standard credits annually. Word has just been received at the Council office to the effect that a goal of 50,000 standard credits has been set for the next three years.

The educational staff of the Disciples of Christ is composed in the main of young men and women who are profoundly convinced of the value of religious education. They clearly see that no phase of the educational ministry of their church can be improved beyond the capacity of their teachers and leaders in the local church. Their recent strategy in centering their attention on leadership training is therefore prophetic of what will be happening in hundreds of their churches during the next ten years. Modern equipment, life-centered curricula, grouping of children around their life problems, professional supervision of voluntary leadership, the unification of educational agencies in the local church—these and many other measures of improvement will follow this revival in leadership training.

eligious "Howlers"

OME of us in religious education find our side-path amusement in collecting or repeating the surd mistakes that Sunday-school boys and girls ake in regard to Bible facts. In England, they ll these "howlers." A well-known example in e public school is, "A volcano is the hollow top a mountain down which you can look and see e creator smoking." We refrain from quoting hers, equally absurd, in the field of Biblical inrmation. Usually such collections prove three ings:

1. The fact that, in spite of all our talk to e contrary, we still put our emphasis upon inforation instead of upon life.

2. The fact, that the real laughter ought to be rected, not against our pupils, but ourselves as achers.

3. The fact that we have fallen victims to the ewspaper faculty of being more interested in the istakes than the achievements of people.

Perhaps it would help us to recall the practice that wise old German educator, Jean Paul Richr, who kept a book in which to note not the miskes but anything like an original idea that came rth from the members of his class. The first ntry in this book is the record of the discovery by twelve year old boy: "Man is imitated by four ings, an echo, a shadow, an ape and a mirror." et us hope some day for an article that will emody in religious education the spirit of this wonerful old teacher of youth, and will reflect the riginal and creative discoveries of childhood and outh in the risky and joyous venture of Christian ving.

o We Rob or mpower Life?

A WELL-KNOWN college president recently defined a certain profession as one in which it as only necessary to look good, "an illusion," he ays, "which can be produced by relaxing the surace muscles of the face, banishing curiosity from ne eyes and resolutely smiling with the mouth lone."

Religious education is wrestling today with the ifficult problem of adjusting two points of view n the church which are flatly opposed to each ther. One of these would say that the Christian eligion is on the whole summed up in the things hat we leave out of our lives, the things we did ot do, and the "don'ts" that have become the hibboleths of our lives. The other point of view ays that the Christian religion in the deepest sense s summed up in the great things that have come nto our lives and in the transforming interests, urposes, and affections that absorb and consume s. We are still wrestling with the old idea that oodness is a matter of the muscles of the face and he banishing of curiosity from the eyes. On the ther hand, we are seeking not to rob the eye of ts luster and the soul of its power and purpose, ut to give to the eye the luster of a great Chrisian search and to the soul the power of a Chrisian purpose.

"Creative Coordination"

MICHAEL I. PUPIN of Columbia University, New York, one of the greatest living physicists, is an example of the fact that science need not undermine faith, but can greatly strengthen it. In an address delivered at Easton, Pa., last October, he said in part, as quoted in *School and Society** (October, 1927):

"The inauguration of a college president is indeed a solemn occasion. It is the formal act of entrusting a man with a sacred mission, the mission of guarding a treasure which is dearer to our hearts than any other treasure known to man. That treasure is the sum total of hopes and aspirations of our youth seeking a higher education. It is a difficult mission . . .

"The spiritual world with its spiritual realities and spiritual forces is just as real as the physical world with its physical realities and physical forces. They are both governed by similar laws which are the precious extracts of human experience. Just as the activities of physical forces have been summed up in Newton's dynamics, Maxwell's electrodynamics and Carnot's thermodynamics, so the activities of the spiritual forces have been summed up by Christ in his spiritual dynamics. He formulated its two fundamental laws when he said: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself.'

"Employing the language of science we can say that these two commandments are the message from Christ's spiritual dynamics informing us that creative coordination rules supreme in the spiritual just as it does in the physical world. Love, according to Christ, is the greatest of all spiritual forces. It is the force, which like the gravitational force in the physical world, guides our power of spiritual coordination. The spiritual chaos vanishes from the soul of man when it is guided by the love of God. The life of humanity will be rescued from chaos and transformed into a cosmos of beautiful law and order, a kingdom of God on earth, if the love for our neighbor is the creative coordinator which guides the life of our Christian nations.

"But if creative coordination is the most fundamental process in the physical as well as in the spiritual world, if that is really God's method of lifting up his creatures to higher and higher levels of creation, then the study of that method must be a part of all our educational schemes. Our colleges and engineering schools must recognize that a creative coordination that has its full meaning cannot be obtained from our knowledge of the dynamics of physical forces alone; Christ's dynamics of spiritual forces must be included. The destiny of the distant stars in the heavens, the terrestial mission of solar radiation, the meaning of organic life—all of them are most important and deserve our fullest understanding. But this understanding will tell us very little about the destiny, the mission, and the meaning of the human soul, the highest product of God's creation. Its spiritual coordination as taught by Christ's spiritual dynamics is the foundation of human character, and *character is the highest aim of all education.*"

*Used by permission *School and Society.*

In the Grip of a Useful Life

By BERTHA CONDÉ*

I ONCE MET a pale, anaemic individual who looked as if spirit and body were about to part company. A friend described him as "the great leader, Mr. G—." "Leader in what?" I asked. "A great lecturer on health foods," came the reply. It was all one could do to restrain a smile. Then this sobering thought came, "Perhaps some of us look like this to our Lord and Master as we offer to others what we call the bread of life when our own spirits are obviously starved."

Bertha Condé

Religious education embodies all the spacious values of life. It is the stuff of the spirit that we are handling and its powers and realities are not found in the manipulation of a program or in methods of religious gymnastics. They are found only in the relationship of our spirits with God and with our fellow-men. They are affairs of the heart and are discerned only by vital contact with those who are daily adventuring into the realm of spiritual experiences. The seed of truth will not take root unless the living germ is within it.

> Vainly we look for the harvest
> Till God gives life to the seed.

That life from God must pass through us to our finger-tips if creative work is to be done. If we are not drawing on the power of God continually, our spirits droop and our trained minds become meticulous and enslaved by our routine. Spacious ideas like the possibility of a personality which reaches out in its self-less devotion to every race and clan on earth, and the appreciation of the universal heart of Jesus, become theories instead of realities. Dr. Bowie in one of his books describes some of us when he speaks of those whose lives are "a dizzy rotation around a central emptiness."

We all have a plausible alibi: "Spiritual reality is what I long for but where shall I find the time? My work drives me from morning till night, and then I am too weary even to pray." Thus we try to prove to ourselves and to others that we are helpless in the grip of a useful life. Is there no principle which we can adopt which will allow us to breathe spiritually as well as to live usefully? If there is none, then Jesus' way of life is not for this age and we might as well face it. We cannot create in others what we ourselves do not possess. We are facing a generation of youth which has the scientific temper and demands reality. They are ready to be led into spiritua experiences if we, who are guides, prove their valu and importance in our own lives.

In a great observatory there is a telescope whic weighs twenty tons, and yet the astronomer move it easily with his little finger. How is this pos sible? Because those tons of steel and glass ar poised on that point called the cen ter of gravity. When they are s balanced, the impossible weigh can be moved by the smallest pres sure. Jesus once said, "If ye hav faith as a grain of mustard seed ye shall say unto this mountain Remove hence to yonder place; an it shall remove." Here we see th material law in the spiritual life Dean Bennett of Chester Cathe dral defines faith as "the antici patory outreach of your spirit, which stretches forth its hands t the Lord of life in the joyful trus and confident love with which toddling child runs in eagerness t its mother. All the strength of th mother responds to the trustin child. There is perfect onenes between mother and child. We too, need to become like little chil dren and integrate all our desires; focusing ther in simple confident trust on Jesus, as the adequat center of all power in heaven and on earth. W would then be able to move mountains of earthl sordidness, race prejudices, moral inertia, and ig norance, through the power of that cosmic life o God working through the tiny mustard seed o personality.

It is not necessary to *find* time for this; we nee to use time to the full. To realize our connectio with the Lord of life means that we recollect th spacious values of everything we do. It is easy t transform every day with a compelling spiritua radiance. Suppose we say as we open our eye in the morning, "Open thou my eyes, my Lord, tha my sight may become insight today." Then as w arise, let us recall the true integration of our pow ers; "I arise to follow *Thee.*" As we bathe, ou spirits can yearn for that purity of heart in whic we see God, and we can call to mind the "garment of righteousness" for contact with the world. A we partake of food, we can ask for the bread o life, and go to our work praying to be led in straight path. By these simple acts of daily ex perience, we develop the habit of spiritual concen tration without which there is no creative serv ice.

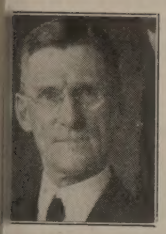
Spiritual concentration is not nervous tensio but perfect relaxation with a listening ear. W would not be so worn out in our useful lives if w

(Please turn to page 10)

*Miss Bertha Condé is a lecturer on Christian Apologetics for the National Board of the Y. W. C. A. and is also the author of a number of books.

Race Relations: Where Lies the Difficulty?

By GEORGE A. COE



THE EXTERNAL signs of difficulty are obvious enough—the Klan, for example; or the tragic climax of an effort to keep Negroes out of a certain residential district in Detroit; or the complaints of Japanese concerning our discriminatory immigration law; r a property restriction that makes it impossible or a Jew to buy a summer home at a lakeside esort; or the sign, "White Trade Only," in front f restaurants in Western states that employ nany Mexican laborers; or colloquial terms uch as Jap, Chink, Dago, Guinea, Nigger, Coon, heeny, Mex; or, finally, the flood of recent ooks and articles upon race uestions.

Beneath these surface indications there are states of mind ke these: on the side of one ace a sense of superiority, usu-lly assumed to be both mental nd moral, coupled (even though bundant force be at hand) with ear, distrust, and an attitude of lefense or a grim determination o rule some other race world vithout end; on the side of the ther race a sense of injustice, vounded dignity, oppression, deial of opportunity, and sometimes scorn for the coarseness of he strong.

The resulting situation, in most nstances, is a deadlock, or conlict that has no instruments with which to resolve itself. This neans, reduced to its lowest erms, that force and cunning are pitted against cunning and force —in other words, an anarchic world. For there s not the slightest prospect that the races that regard themselves as superior will be able to convince the world that their desire for world dominion is just; nor is there any prospect that hey will ever be able to achieve the mastery of he world that they claim is their due. The races that are called inferior have enough of he stuff of men in them never to make final submission, never to accept the rank of a servile people as more than temporary, never to be content before any closed door of opportunity.

One of the marvels of history is the persistence of hope and of self-respect in the unfavored races. "Brother Rabbit," in the wonderful Uncle Remus stories, is the black man himself. He is weak as compared with the wolf and the bear; he is dull as compared with the fox; but he never gives up, and he finally wins out! It appears that self-respect, hope, and aspiration draw their life somehow from within the mind of man, so that untoward circumstances cannot quite annihilate them. Hence it is that the "superior" races never make their special privileges quite secure, never get beyond their fears, always have to reckon with a spiritual factor in the presence of which mere force is weak.

Must this deadlock continue indefinitely? Many persons who belong to "superior" races say, "No; we will be so kindly, so generous, to our inferiors, that in the end they will lose the smarting sense of injustice; they will become content with the good that we provide for them, and ever after we and they will be good friends." In some quarters this is supposed to be the Christian solution of our problem. But notice that, though there is here much genuine good will, there is also self-will in the intention to impose a social system upon others; and consider whether the self-respecting hope to which allusion has been made is likely to accept the kind of charity that is here proffered. Clearly, a merely condescending kindliness does not appreciate the true nature of the difficulty.

The true nature of it is often concealed by our thought-habit of forgetting the individual in the mass. If I happen to be born within a race that regards itself as superior, I incontinently regard myself as a superior individual. This is ridiculous, of course, but we "fall for it." Do you, my white reader, imagine that because you are Caucasian you are inherently superior? The fact is that some Negro is mentally and morally your equal. In all probability there is somewhere a black man who will not read these lines who is superior in native ability to any white man who will.

The question whether a given race, taken as a whole, is superior to another is not the same as the question whether I am superior to other individuals. Difference of level between two races, if it exists, means only that race A contains a larger proportion of very gifted persons, and race B a larger proportion of very inferior ones. Now, the very gifted and the very inferior are always a small minority; consequently, for all ordinary members of race A there is a corresponding member of race B. Our

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When Professor George Albert Coe, Ph.D., LL.D., recently retired from the teaching profession he had completed thirty-nine years of faithful service in university classrooms.

He was born in Monroe County, New York, March 26, 1862. His academic study was done in the University of Rochester, Boston University, and the University of Berlin. He has held teaching positions in the University of Southern California, Northwestern University, Union Theological Seminary, and Teachers College, Columbia University.

Dr. Coe's contribution to religious education is internationally known. Among the books that embody his major contributions to this field are: ***Education in Religion and Morals, The Psychology of Religion,*** and ***A Social Theory of Religious Education.*** He is the author of many books and magazine articles, all of which mark him as a pioneer in religious education.

question then becomes: Shall we rate our individual selves upon a true and objective scale, and shall we employ the same scale in our estimate of individuals of every race? Or shall we continue to nurse our illusory self-conceit, and our unfounded claims to special privileges? Here is the core of our difficulty.

If the members of a supposedly superior race would accept for themselves an individual-merit standard, it would be easy to induce the members of less favored races to do it. And the result would be, on the one hand, a melting away of the fear-inspired spirit of race dominance and, on the other hand, of the spirit of mass-revolt. But the size of this "if"! How many of us have the courage to compare ourselves point by point with individual members of other races —point by point with respect to domestic affection, ability to sing, skill with musical instruments, appreciation of music and the other arts, aspiration for improvement and sacrifice for it, patient endurance and mastery of difficulties, loyalty to friends, ability to cooperate, and—yes—intellectual activity? On the last point, ask at any public library who reads the fundamental books, and who writes them.

We shall need courage if we are to do this—the courage of humility. We come back at last —as we usually do when we get to the bottom of a great human problem—to Jesus' mode of approach to the issues of life. Real life does not consist in being master of others; this is the way of "the Gentiles," he said. For the value of a person—any person—is beyond estimation; any personal life should be more precious to us than the whole world of impersonal things. This respect for persons as such is fundamental in the law of love, and this is why condescending kindliness comes short. We must cease both to rule as masters and to condescend as superiors; we must treat all persons with respect.

BUT IT WILL be said that we cannot separate the individual from his racial identity and interconnections. If persons of all races mingle upon the basis of respect for personal worth, shall we not have to accept intermarriage and dilution of the blood of the better races?

We should neither evade this issue nor be dogmatic about it. But we should resist all endeavors to close the question before we have scientific information as to what the alternatives really are. This is not the place, nor am I the person, to examine critically the extent of known racial differences, nor the effects of race-mixture. It is certain, however, that not only the man on the street but also the man of science is capable of starting with an attitude and then finding facts in support of it. Our main difficulty is not that of applying eugenic knowledge that we already possess, but that of (1) being sufficiently calm, open-minded, and scientifically critical to acquire genuine knowledge of the facts, and (2) being sufficiently fair to all the races concerned to bring representatives of them into councils for determining facts and policies.

There is a basis upon which the last and most troublously-exciting issue can be met. It is the basis already indicated—the spirit of science in matters of fact, and the spirit of respect towards all persons. Granted this, persons of differing racial gifts and qualities could together face the facts, whatever they are, and they could face all consequences deducible from the facts. Whatever gradation of races might be necessitated, a different gradation of individuals would be required; and even if, by reason of racial qualities and the results of intermixture, some limitation of the scope of individual action should appear to be advisable, this limitation could become a rationally accepted self-limitation in the interest of a human excellence that all approve.

This is not intended as an intimation of where the truth lies; it is rather an assertion that the truth, whatever it is, is not too much for any of us, and that the way of cooperation rather than of conflict is really practicable. And the purport of this whole article is that the main difficulty in respect to race relations does not lie in the actual differences between races, but in our defective modes of approach to facts and policies. Our great need is a procedure that is both intellectually and ethically sound.

The Cover Page

In the midst of Bermuda's tropical trees and flowers we find this beautiful church at Smiths Parish. Bermuda is composed of about 150 small islands of coral formation. These extend for a distance of twenty-five miles and average two miles in width. Approximately 21,000 people, two-thirds of whom are colored, inhabit these islands. Some of the unique features are: 100 miles of fine coral roads, the best in the world for cycling; autos are prohibited by law; and we are told that snakes are unknown.

In the Grip of a Useful Life

(Continued from page 8)

practiced this secret of power. It means that we have such perfect trust in our Lord's control over life that we relax physically and mentally.

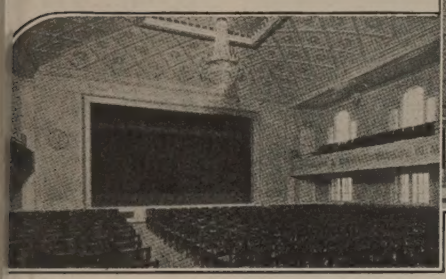
Concentration also implies spiritual relaxation whereby we let go of our prejudices and dislikes, our censoriousness and critical attitudes, and most important of all, our conceit and selfishness. For some of us it may require a full hour each day before we can achieve this self-discipline. As we grow in Jesus' way of life we shall be able to make the perfect connection in less time.

There is no other way by which we can so quickly be released from the grip of a useful life, and become a conveyor of the creative life of God, and realize the purpose of Jesus. "I came," he said, "that they may have life and may have it abundantly."

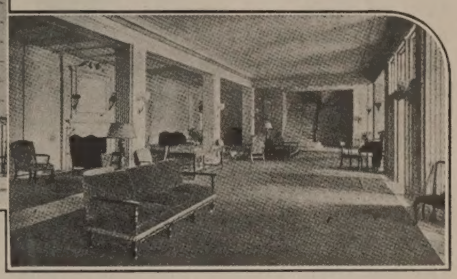
I am International House. I open my doors to the students of the world that they may live together and grow in understanding.

Therefore—

I am not a beginning, but a fulfillment.



Assembly Hall



Main Hall

That Brotherhood May Prevail

A Story of International House, New York City

By ALLEN C. BLAISDELL*

I AM CONVINCED that it is possible for one to be an intellectual internationalist and still retain the bitterest of racial and national antipathies. A Southern friend of mine, a graduate of a Northern university, had been a student of anthropology and sociology. In discussion groups he could agree with the principle of racial equality and the inevitableness of interracial social life and yet, so revolting was it all to him in actual practice, that he would not sit next to a Negro on the Subway or eat with him at the same table. It was not until he had been tactfully and slowly drawn into contact with a few refined, cultured Negroes that his prejudices were dismissed and his practice made consistent with his thinking. As in religion, so in internationalism, one's racial conclusions wait upon the warmth and glow of an emotional experience before they become a real part, not only of his mind, but of his life.

International House is an institution which lends primarily this warmth and glow of experience to the international thinking of 1000 foreign and American students. To be sure, through its informal interest and discussion groups on social, religious, and world problems it has an unquestioned influence on the *thinking* of its members. Indeed many students on returning to their countries have written back that they have found the "informal education" of International House to be fully as vital to them as the "more formal and doctrinaire education of the university." To sit for an evening in the company of the representatives of many races, nations, and religions, to discuss with them, let us say, a problem of social and religious minorities, is an educational experience that can be duplicated in the classrooms of but few colleges and universities. International House grants many such experiences, but its essential contribution toward true internationalism comes as it opens for the students of Greater New York a unique opportunity for international and inter-racial friendships. It lends the emotional color and warmth of an experience of fellowship to that which might otherwise remain latent and unused as cold theory.

Coming to live in International House, as 525 of the 1000 members do, one finds himself housed with the men and women of many nations and races. It is, of course, possible, under such circumstances, for one still to isolate himself from intimate contact with others. And it is also possible that such close proximity may increase, rather than decrease, prejudice. I have met those who have lived here in the past for whom this actually seems to have been the result. But I am sure that the more general experience was expressed in the words of one of the American students only the other day: "I have formed friendships here that I never could have formed anywhere else. There is scarcely a country in Europe or Asia where I could not find at least one person whom I know intimately enough to call friend." Or as in the experience of a Southern young man who, coming here with

*Mr. Allen C. Blaisdell is Assistant to the Director of International House, New York City.

his prejudices keenly alert and active, spared no opportunity of expressing his repugnance for any with dark skin. He was elected to the Dormitory Council, that body which directs and governs the life of the dormitory, and was shocked to find a "nigger" on it! In a few weeks, however, he willingly admitted that he had found the "nigger" to be the best man on that Council. The object of International House was read and discussed with this same individual and it was defined to be as follows: "The improvement of the social, intellectual, spiritual, and physical condition of men and women students, without discrimination because of religion, nationality, race, color, or sex, and from any land, who are studying in the colleges, universities, and professional schools of the City of New York." On hearing it, he said, "Well, you can never expect me to go all the way with you, but I have gone further in the last three months than I ever expected to go."

On Sunday evenings, from 500 to 600 of the members sit down for supper by candle light in the beautiful auditorium, the rule being that one shall never sit next to one whom he already knows. After supper, a musical program, often furnished by members of the group, precedes an address. These addresses, usually given by speakers renowned in their work, bring to the members of the House throughout the year, rich opportunities for meeting and hearing those who are making real contributions in various phases of national and international life. Following the address, the group breaks up into small interest and discussion groups where those interested may more intimately present and discuss the various angles of religious economic, political, international, and social subjects.

Our week life, too, is constantly enriched by activities of various natures. Friday afternoon tea is served in the Home Room, the men and women of one national group or another, dressed in their national costumes, acting as hosts and hostesses and serving refreshments representative of their national delicacies. National Nights, of which there are six a year, give an opportunity for the various national groups to interpret their individual culture, history, and background by means of the drama, music, dances, and costumes. And so by means of hikes and expeditions, hours of music, entertainment in American homes, addresses before church and civic bodies by the students, the process of mutual interpretation and understanding moves on. Whereas before the foreign students of the city lived in cheap, dark rooms, segregated pretty largely into national and racial groups, having little or no contact with the better American home life, now the many races mingle in a beautiful home, enriched by and enriching each other.

The last Sunday night supper of the year is the candle light ceremony, the occasion when the spirit of this international and inter-racial experiment of fellowship is dramatized. "The ceremony is one of great beauty and spiritual symbolism, in which a representative from each nation, in the costume of his country, lights his neighbor's candle, saying as he passes the light, "I represent ———— (giving the name of his country)." When all the candles are lighted, the service concludes with these words, "As light begets light, so love, service, and good will are passed on to others."

In a few days following that final ceremony, the 1000 students scatter to the far ends of the world with the inspiration not only to think, but to live, world friendship.

An Experiment in Christian Citizenship

THE WESLEYAN Service Guild of the West Methodist Episcopal Church, Guthrie, Oklahoma, entertained as week-end guests six members of the Cosmopolitan Club of the Oklahoma University located at Norman, Oklahoma. The guests were entertained in private homes of the city. The Guild placed several requirements upon those homes entertaining guests, the homes must be Christian homes having family worship, and in which grace was asked at the table. We had no trouble in finding such homes for our guests.

The program which was given Friday evening by the students was entertaining as well as educational. The president of the club is a young man from the Philippine Islands who, although he has been in America only a short time, very ably expressed in English his very interesting message concerning the present fitness of the Philippines for their independence. He expressed a readiness to learn how we felt about his people and a desire to create in us interest in them. Two of the young people from Mexico gave musical numbers including Mexican and Spanish folk songs. Another gave an interesting paper on the heroes of the Philippine Islands helping us to see that we all admire the same characteristics in our national heroes. These and other items on the program made up a most enjoyable evening.

On Saturday afternoon the guests were taken on a tour of the city. Places of interest were visited. On Saturday evening the Guild entertained with a dinner party.

On Sunday morning the students were guests of the young people's Sunday school class, taking part during the lesson period. They were also introduced in all departments of the Sunday school. During the morning worship service two of the students gave a musical number in Spanish. Sunday afternoon members of the Guild accompanied the guests back to Norman.

We are prone to set foreigners aside as a separate class of people, but any member of the Guild will be glad to tell you to practice some friendliness toward a foreign student and find the joy that comes in being friend to friendless young people. The way in which these students responded portrayed to us the thoughtful, the meditating, and the fun-loving young people they are.

—MILDRED STOVALL.

The Home Education of Children in Prayer

By
Luther Allan
Weigle
of
Yale
University

Publishers' Photo Service

"Thank You, Heavenly Father"

TO TEACH their children to pray is one of the primary duties and privileges of parents. A child's religion is rooted in the religious life of the family of which he is a dependent member. His ideas, habits and desires, concerning God as well as concerning things, are derived from the current spirit and practice of his home. And the father and mother should bring this spirit and practice to bear upon the lives of their children in ways not simply of unconscious influence, fundamental and unfailing as that is, but of consciously educative purpose.

The first step in teaching a child to pray may well be taken while he is yet a tiny baby. It is for the mother to pray for him, in his presence, as she tucks him in at night. "The touch of her hand, the sound of her voice, the sight of her face, as she kneels there, from the first, in some dim way, vaguely modify the contents of his little mind —even though, as yet, he can understand nothing of what it all means. . . . What she feels, he, too, begins to feel: and a child is capable of religious feeling, long before he is capable of religious thought"* It is a great mistake to suppose that children are not influenced by their social environment until they are able to understand and use language, or that they are not susceptible to religious impressions until they can be instructed about God. A well-known teacher told me, not long ago, that one of his earliest memories was of his mother's habit of kneeling in prayer by the side of his crib, and that he felt that it had profoundly influenced the course of his life.

As soon as the child has learned to talk well enough to frame short sentences, his mother should encourage him to say his own prayer to God, and should furnish him a brief form of words for that purpose. She thus begins to train the child in the habit of prayer. Be it granted that the child cannot as yet understand what he is doing. Education in general begins with doing rather than with understanding. Speaking, reading, writing, figuring, good manners and moral habits—all these, children acquire by practice. So they may begin the habit of prayer profiting in this as in other things from the experiences of older folk who have gone the way of life before them.

The form of words in which the child's prayer is cast will at first be determined by the parents, of course. And throughout the whole of childhood, they should continue to furnish him with forms which may fitly serve both to express his present needs and to awake him to new and higher aspirations.

There are dangers in the use of such forms, be it admitted. They may become empty and mechanical, even insincere. They may prison the child's mind instead of set it free. "I do wish my

*Mumford, E. E. R., *The Dawn of Religion in the Mind of the Child*, p. 12.

parents had never taught me 'Now I lay me down to sleep,' " said a college senior. "It has been my line of least resistance in prayer; and it has greatly hindered the development of my devotional life."

If these dangers are to be avoided, there must be from time to time a revision of the child's forms of prayer. The trouble with the senior was not that his parents had taught him "Now I lay me down to sleep," but that they had taught him nothing else. As the child comes to know more about God and about life, as his power develops and his interests expand, his growth in prayer should keep pace with the rest of his development. His old prayer-forms should be revised and new ones furnished him—better yet, he should be encouraged to do this for himself, with his parents' help.

The parents should concern themselves, moreover, with the child's preparation for prayer, as well as with the act itself. Instead of simply ordering the child to "say his prayers" when she puts him to bed at night, the wise mother will take a few moments to talk the day over with him, to anticipate the morrow, and to tell him of the love and care of God. She attempts the impossible if she hurries him through the process of undressing, in an atmosphere of protest rather than of worship, and then suddenly commands him to pray.

The child's desire to express himself to God soon outruns the forms which have been given him. He has things of his own to say to God. And the father and mother should by all means encourage such freedom in prayer—at first in addition to, rather than as a substitute for, the forms of prayer which have become his daily habit. These spontaneous prayers will reveal much to the listening parent—odd misconceptions sometimes or quaint strivings of childish desire, and now and then unsuspected depths of feeling and ranges of aspiration.

Increasingly, as the child grows older, his spontaneous prayers will furnish the material for his education in prayer. The parents will encourage him to construct forms of prayer for himself that express the really dominant thoughts and desires of his life, rather than the chance aspirations of an hour or a day. They will seek to develop within him, in due time, full responsibility for his life of prayer as for his life of action, and will help him ultimately to become a man who is able to stand upon his own feet before God and to know him for himself.

As occasion arises, they should talk with him about prayer itself, and help him to form right ideas concerning its meaning and value. The misconceptions of prayer to which a child is most liable are: (1) to expect immediate answers, granting fulfilment of his wishes, especially for material things; (2) to regard prayer as a sort of magic talisman that wards off harm or as a price paid to God for his protection. Happily, the apperceptive basis for a truer understanding of prayer lies well within the experience of a little child. Every child who is being brought up in the right sort of home knows what it is to be protected and provided for, not because of any payment that he can make in word or deed, but just because he belongs to a father and mother who love him; and every such child knows what it is to have wishes denied and requests refused because father and mother know best. So it is with all of us, for we are children of God.

Throughout the whole of childhood, the parents should bring the child into the social atmosphere of prayer, and associate him with themselves as they pray. The mother who kneels by the crib of her little baby is doing this. And when first that child is able to take little prayers upon his own lips, she will kneel with him, if she is wise, that he may pray with her rather than say his prayers to her. In due time, the child will have place and part in the family worship; and he will go with his parents to worship in the church. A child's education in prayer depends ultimately upon the quality and character of his parents' prayers and of the life in which these prayers find realization.—Used by courtesy, *The Lutheran.*

World Service

AS THIS issue of the *Journal* is being delivered to subscribers the World's Sunday School Association is about to gather some 7000 delegates into the tenth World's Sunday School Convention in Los Angeles. This world gathering of Sunday-school workers is an event which comes once in four years. It was held in Glasgow, Scotland, in 1924, and in Tokyo, Japan, in 1920.

The holding of this quadrennial convention is an activity of the World's Sunday School Association well known and appreciated by religious workers. What is not so well known is that the World's Sunday School Association is an organization which has carried on an extensive program of religious education throughout the world. It is the purpose of the World's Association to place a Sunday school within the reach of every child in the world. To carry out this purpose National Associations have been organized under native leadership. Thirty-four such units are now associated in the World's Sunday School Association. The World's Association is a service organization, bringing to the National Sunday School Unions the needed assistance in methods, literature and leadership.

In the work of the World's Association eighteen field secretaries are now employed and stationed in strategic mission centers. The work is under national administrative committees, representing the mission boards and national church organizations.

The 1928 World's Convention promises to be one of the most significant events of the year and a fitting climax to four years of service which have elapsed since the last convention. It will give an opportunity to leaders from many lands to sit down together and face the great problems of building the Kingdom through religious education. From such consideration there cannot help but come better understanding, not only of the task in which all are engaged, but a better understanding of each other.

Adult Practice and Youth's Ideals

True Incidents Recorded by a Director of Religious Education

MR. SMITH, my boys are so thrilled over the programs you are now having in the young eople's society. I hear that the foreign stuents addressing the meetings are being invited ut to the homes of the young people."

"Yes, Mrs. Black, that is true. And it means great deal to the students as well as to their oung hosts."

"Well, let me have the next student for din-er next Sunday, Mr. Smith."

"Fine, Mrs. Black. Let's see. Next Sunday e have a brilliant young African student from ——— college. I'm sure you and the boys will njoy having him at your table and in your ome," I said, drawing out my notebook to make memorandum of the fact.

"Pardon me, Mr. Smith, but he's a Negro, isn't e?" My affirmative nod provoked this: "Well, ot next Sunday, please, but when you have anther Filipino, Chinese, Japanese or other foign student let me know and I'll be glad to enertain him."

And so the ramifications of pigmentation are egarded by the most certified of our adult hristian church members. The boys, without arental hindrance, would have enjoyed the Negro student quite as much as a student from cross the sea. But mother knew better!

The college age group of this church was nited with seven other groups in the city in what was known as a "Group Discussion eague." Included in the membership of the eague were two Jewish groups, two Presbyterian societies of college youth, a Unitarian Channing Club, an Episcopalian group, the Gilpin Players, a Negro organization furthering amateur dramatics and general cultural pursuits, and a Cosmopolitan Club. Once a month dual meetings were held when one group would be host to another group in the league. Usually supper was served and, after a season of fellowship, a discussion on a subject which had been previously determined by the two groups or by the entire league.

NOW ON ONE occasion the college group of the church of which we write entertained the colored players, serving them supper at the church and afterward meeting with them socially. Only three Negroes braved the inevitable feelings that whites have caused them to have in situations such as this and came to the dual meeting. They came knowing that the adult advisors of the society and the young people themselves really welcomed them, but feeling that the rank and file of the adult membership of the church would not welcome them within its walls nor invite them to sit at table with its youth.

The educational minister of this church had sketched the workings of this league and thought his educational committee approved of the experiment. But after this meeting with the Negroes he was court-martialed with the following statements from the lips of his committee members:

"Why, Mr. Smith," said the mother of three boys, "if I were the mother of unchaperoned daughters I certainly should not want them eating and fraternizing with those colored people. And do you know an elder of the Presbyterian Church met me the other day and said, 'Why, Mrs. Brown, what do you mean by inviting Negroes to your church the other Sunday evening to meet with your young people? You know we could never do that at our church, and I wonder how wise it is?' You know how embarrassing it is to have the actions of your church criticized by another church!" said she defiantly.

"But, Mrs. Brown"—I began, only to be cut off by Mr. Jones with, "I must confess that is going too far, Mr. Smith. Going too far. Frankly, I don't want my boys and girls in that kind of meetings in *my* church. I must admit I don't think I am as much a Christian as you are, but society as it is, we cannot have those things in *our* church."

"Those are my opinions, too," said the chairman of the committee, siding in with his colleagues. He heads up a public-school project where the two races are mingling all the time and to which he cannot object if he desires, and the question could naturally be raised whether he really would change the status of things if he could.

Eventually news of these things filtered down into the minds of the young people themselves. They greatly resented the attitude their elders had taken, and declared themselves as having enjoyed their meetings with the Negroes quite as much as with those of differing pigmentations.

When the Negro group, shamed by its small attendance at the dual meeting, came in full force to present one of its best farces and to show its prowess in vocal music some months later at a Friday night community program at the church, it was warmly applauded and roundly cheered. The one responsible for their appearance was congratulated on the excellence of the evening's program by the same people who fought their coming in the other capacity. In short, Negroes are more than welcome as entertainers, but decidedly unwelcome as guests of the college age group.

It is becoming increasingly manifest that those who direct the social contacts of a church have tremendously large problems in hand if they attempt to break down prejudice and misunderstanding by natural and normal procedures. Yet how many things are more necessary if the Kingdom of God actually begins here and now?

The All Nations Community House, Los Angeles, California

"My House Are Fifty-Fifty"

How the Church of All Nations, Los Angeles, endeavored to find a way whereby the races might live together

By G. Bromley Oxnam

"MY HOUSE are fifty-fifty" said a little Chinese lady, who had been in America but a few years, and had but recently married. "China are not a good country to live in," she continued. "In China the man are the boss. My mother never go outside her yard for months at time. If she want clothes, my father buy it for her. I tell her 'you make me tired to let a man boss you all the time. You have no spine.' And now I am married, believe me, in my house there are no boss. My house are fifty-fifty."

A church bent upon finding a way whereby the peoples of various races may live together in harmony, will find most of the problems it will inevitably face, summed up in this incident. First of all, we note the break between the mother and the daughter. The mother "has no spine," let's a man boss her, stays home. It is a break resulting from the acceptance of the "American way" by the daughter and the retention of the "Chinese way" by the mother. The customs of two great peoples are in conflict. The mother bewails the fact of leaving China. The daughter glories in the freedom of America. The mother fears her daughter is on the road to ruin. The daughter is sure the mother is a "back number." In the second place, the daughter converses in English, while the mother clings to her native tongue. The friends of the daughter speak English, and the mother cannot understand their conversation, the gulf widens. Again, the mother holds fast to the steadying influences of China, traditions that have seemed wise to the Chinese and that they have believed make for the permanence of the home. Oftentimes, and in the case of this daughter, the rising generation flings aside the restraints of the old world, but fails to lay hold upon the moral restraints of the new. In a word, they accept the freedom of America but fail many times to appropriate the morality which makes the freedom safe. In the fourth place, the Chinese daughter faces the fact that while she wishes to become an American, and in a very real sense is more American than Chinese, many Americans are not willing to admit her right to that fellowship. The chasm between mother and daughter deepens, and the daughter in amazement finds a gulf upon the other side separating her from the Americans. She becomes lonely, often associating only with girls in her own plight, unhappy, a problem to herself and to others

*Professor G. Bromley Oxnam, formerly pastor of The Church of All Nations, Los Angeles, is now President of De Pauw University, Greencastle, Ind.

nd lastly, while the preacher and his staff may it upon methods that seem to hold tokens of suc- ess in solving such a problem, many members ithin the church share the attitude held by those ho do not want the Chinese girl to become an merican, and there arises a church problem that s immediately associated with the bigger question t issue.

From the experience gained in a decade of serv- ce at the Church of All Nations, I am of the opin- on that the brotherly-minded in a church, who nay seek to face the question of racial relation- hips, must discover certain working principles hat can be applied to innumerable specific and dif- fering situations. First practical means must be developed whereby the attitude of the church on racial issues grows out of an intelligent compre- hension of fact rather than an emotional response to prejudice. To this end we held a series of "In- ternational Relations Suppers." We met twice a month and spent a month upon the study of a sin- gle people. The Americans came and considered China, studying its physical characteris- tics, its economic back- ground, its history, its psychological character- istics, and its religions. The cultural contribu- tion of the Chinese be- came a fact in the mind of the Americans. In- directly respect for the Chinese grew. And so on, through several na- tions. Without men- tioning the objective at all, but simply studying other folk as a matter of intellectual interest, the mind of the Amer- ican was turned to fact and away from prejudice. In such a course of lectures, it is wise to bring in some representative of the people under study, who by his personality as well as by his information reveals anew the facts relative to his people.

World Brotherhood in Action

Back of this general endeavor, of course, must go a deeper study upon the part of the people in the church who are particularly interested in solving the problem. That group must be organized to de- velop contacts with the finer representatives of the different races, the editors of the foreign lan- guage papers, the priests, rabbis, clergymen, those prominent culturally, the diplomatic representa- tives, and the like. These broader-minded church folk should receive the foreigner socially and men- tion the fact to their less progressive friends, thus creating a different standard in these matters and again touching fact and banishing prejudice.

In this connection I sought contacts of this kind and endeavored to make the most of them. One case is typical. In Los Angeles, the Buddhists have erected a temple. Through contact with the Japanese and the friendly relationships that had been established, I was invited to deliver the ad- dress upon the occasion of Buddha's birthday. It was a striking affair. We met in the temple. I sat with the priests and the Japanese consul, watched the eager folk who listened to the ritual and the ringing of the numerous bells, and deeply appreciated the courteous attention they gave to the address delivered by one who was a "foreigner" to them. Then I returned home to tell my people about it. Using such material as illustrative mat- ter in sermons, by indirection one is able to re- move the "stereotype" that is in the minds of many with regard to the Japanese and to substitute a more accurate picture. A Japanese child was run over on Seventh Street. I called and brought a bouquet. With all the courtesy of the Sunrise Kingdom, the little mother accepted the gift. The father was profuse in his appreciation, and the loyalty of both has since that hour been inspiring. The mere telling of this incident at church revealed a Japanese father broken because of the serious injury to his child, yearning for sympathy, a gen- tleman hospitable and courteous. And the people who heard had faced another fact.

As the "International Relations Suppers" con- tinued, and a newer at- titude began to emerge, we gave one evening to a study of "social dis- tance." This is a term coined, I believe, by Dr. Emory S. Bogardus, Director of the School of Social Science of the University of Southern California, to indicate the horizontal distance between us and others. It is tested by means of a chart, which lists the various racial and national groups, and calls for an answer in each case to several questions such as the following: Would you admit persons of this race to our country? Would you admit them to citizenship? Would you be willing to have them as your neighbors? Would you admit them to your church? Would you admit them to your club? Would you allow intermarriage between their children and your own?

Second, having by such processes, sought to re- move prejudice and enthrone fact, the Church of All Nations endeavored to develop a conception of Americanization that would stand Christian test and scientific inquiry. We felt that Americaniza- tion was not an arithmetical problem with its an- swer in terms of percentage Americanism, but that it was a Christian problem with its answer in terms of character. We believed Americanization should seek a contributory fusion not annihilating assimilation. To that end we consistently refused to develop boys' and girls' clubs for particular na-

(Please turn to page 44)

Central Union Church, Honolulu, Hawaii

A Church With a Campus

"A church of the open mind, the warm heart, the aspiring soul, the social vision and the uplifted Christ," is the goal of Central Union Church, Honolulu, which includes in its membership persons from forty-two Christian denominations of more than thirty different racial and national groups.

By

SIDNEY H. BUCKHAM*

THE TERM "campus" is usually associated with a college. But in Hawaii, that mysterious land far out in the Pacific, one expects the unusual, and finds among other novelties, a church with a campus. The Central Union Church grounds at Honolulu, including eight acres of garden and lawn, and eight major buildings, have earned the title of "campus," and represents a unique outlay in religious educational equipment. Every department of the Central Union Sunday School, from kindergarten to young people's, has a separate building with assembly hall and classrooms. These buildings are grouped around three sides of the church proper, a beautiful colonial structure. A broad park-like lawn spreads before the white-pillared church entrance, enhancing the setting, and welcoming children to play. Stately palms and spreading shower trees grace the campus, and the walks are bordered with bushes of brilliant hibiscus. Two lily ponds, reflecting the slender church spire, add another touch of beauty to the gardens.

A campus is of little value to college or church unless it contributes to the main purpose of the institution it serves. Sunday morning, at the ringing of the chimes, finds the Central Union Campus swarming with children, for the Sunday school enrolment is 900. It is the purpose of the board of religious education, the minister, and the director, to take advantage of this remarkable church plant by experimenting in the field of religious education, and contributing to that field, if possible. The testing of new theories is accomplished by the gradual introduction of certain experiments in different classes and departments. One innovation has been the addition of pre-school activities. A boys' choir, girls' choir, and classes in handwork and dramatics which begin at 8:45 on Sundays. The general curriculum of the school is picked from various courses of study, but there are three classes now started on ventures of building their own curricula. Three departments have been trying new departures in church-school procedure in an attempt to correlate worship and study, with interesting results. A special handwork room has been set up for junior children. Religious dramas are now and then acted in the garden, and recorded in moving pictures. A room for visual instruction is being developed. Thus the campus makes possible what might be called a progressive school of religious education.

The church campus is not only busy on Sundays, but offers a number of attractions in the way of weekday activities. Its popularity as a playground is accountable to a baseball diamond, two tennis courts, a volleyball court, swimming pool, and standard playground equipment. The largest auxiliary building, or "Parish House," is fully equipped for dramatics and motion pic-

*Rev. Sidney H. Buckham is Director of Religious Education, Central Union Church, Honolulu, Hawaii.

res, and contains a pipe organ. Six boys' clubs ld regular meetings on the campus, three of them multaneously. The church serves the community a recreational center, as well as a place for wor-ip and religious education.

The most striking thing about the Central nion Campus, however, is not its garden nor its uildings, nor its program, but its children. The awaiian Islands are famous as a melting pot r many races. While the majority of children ttending the Sunday school are white, a visit the classroom reveals many brown faces. Just efore Christmas the cast of the nativity, pre-nted by one of the weekday classes of religion ntained a Japanese Madonna, Portugese wise-en, a part-Hawaiian Joseph, with shepherds and ngels of various other races. This is typical of Hawaii. One of the class projects in the Central Union Vacation School last summer was the con-truction of a huge relief map of the Pacific area, with costumed dolls properly placed in their vari-us countries, and friendly ships plying the blue aper ocean. The motto, chosen by the children nd placed at the foot of the map, was the appro-riate phrase, "In Christ there is no East or West."

Let us glance inside the church edifice, with ts stately tower visible from city and harbor, opped by a golden dove of peace. The chancel irst catches the eye. Here a thousand pairs of yes, representing Oriental and Occidental herit-ge, may be simultaneously focussed upon the central theme of the church's message and the symbol of its work, the beautiful trefoil cross in the center of the chancel and above it the motto, "Love Never Faileth."

"The people of the church are proving their faith in the strength of this bond. They are held together not by a creed but by a common loyalty. It is the strength of this devotion to the Christ that makes possible our fellowship in service and the friendly affection of Christians coming from widely varying communions and from many races and nations. The church in this re-spect represents the church of the future. There is unity in loyalty and purpose. There is free-dom in spirit and in expression. There is faith. There is fellowship for all who call God their Father and Jesus Christ their Saviour."

This is religious education in Hawaii.

An Inter-racial Girls' Class

The International Standard in a Small School

HUNDREDS of individuals, and many churches, have studied and used the proposed international standards for the church school during the past two years. Many have been the comments received in the office of those conducting the experimentation—both favorable and unfavorable. Many have attested to the great value of the standards. Others have said they are impossible.

One of the criticisms most frequently voiced is that the standards are too complex for the small school. The committee on standards has concluded that a simplified instrument is desirable, and at present has one in preparation. That this criticism is not entirely valid, however, is shown by the following report of the use made of the standard in a small school: "The school connected with the Markville Presbyterian Church of Markville, Minnesota, has made real progress. This is a small village church of 45 members. The village has a population of about 200. The people are mostly American. The school meets in a one-room church of the 'box car' type and is now building a basement under it. The teachers include a garage mechanic, a stenographer, two high-school students, a compositor and a doctor. This faculty met each Thursday night during the winter to study the problems of the work.

"Then the group took the standard and, beginning at the beginning, went through it bit by bit till we all understood it thoroughly. Then we took class data sheets and in group meetings filled them out, aiding each other all through, so that the results were the product of group observation and discussion. We then transferred the data to the 1000 point score card with the result of a total of 635 out of a possible 1000.

"After this was done we took one evening to criticize the standard itself, in view of the local conditions here. Our conclusion was that there is nothing in the Proposed Standard that is not vital for the sort of school we have here. Some difficulties are being found in carrying out all the suggestions, due to the type of building we have to 'endure.' We lack time for training in the materials of worship aside from the regular worship period. Departmental organization as well as separate places for worship and study are impossible with our type of building. We do our best though with curtains and screens in the lesson period.

"The plan of the group is to improve the school in the points possible and most needed as revealed by the study. One of these is more thoroughly trained teachers.

"As a means of measuring the school the Proposed Standard is O. K. But we all felt that its effectiveness would be greatly increased if it contained, or if supplementary material were provided giving, suggestions for carrying out the program of betterment."

REV. A. E. MCLEAN.

How to Deal With Prejudice

A Description of a Church-School Group's Contact With Negroes

By EDNA L. ACHESON

Know What Prejudices Outside Forces Foster

Especially Home Prejudices

A CHURCH-SCHOOL teacher was calling at Ruth Stewart's home, and Mr. Stewart was entertaining her with descriptions of the family life in Chicago.

"Do you remember Jim Brown, Daddy?" asked Ruth.

"Oh, yes," Mr. Stewart laughed. "Jim Brown was a nigger who worked for us—as nice and likeable a fellow as you'd ever see. Why, if I were called away I'd just as soon trust my children with him for several days. Good, honest, sober-working man! . . . But he's one in a thousand. The trouble with most of the niggers is that they don't know their place, and if they aren't forced to keep their place they're going to overrun the United States."

"The Negroes do present a problem," said the church-school teacher.

"The niggers in Chicago are awful," spoke up Mrs. Stewart. "I've never forgotten an incident that happened just before the birth of Ruth. I got on a street car and two buck niggers—" Here Ruth interrupted the conversation, "What's a buck nigger, Mother?"— "were on the car. They had seats and I had to stand. After a little while a nigger woman came in and one of them got up and gave her a seat!"

"Well," said the father, "if a Southern man had been on the car, he'd have yanked that nigger off his seat and kicked him out of the car so fast that he wouldn't have known what was happening to him. That's what should have been done to him. Low down things! Still, we've got to remember that they're only children. They're about where we were a thousand years ago. They haven't had much opportunity. The ones I feel most sorry for are the educated ones. The other niggers won't receive them and white people won't have anything to do with them. They ought to be kept in their place."

"H'm" thought the teacher as she left. "Prejudice. What chance has Ruth of becoming a citizen of the Kingdom of Love when 'buck niggers' and 'educated niggers' have to be kept in their place? I wonder if anything can be done?"

Attack the Problem Indirectly

A few days later a way suggested itself. The teacher attended the service of a colored congregation at which one of their choir members sang the spiritual "The Crucifixion"—a song which suggests Jesus' attitude at his death. "That man can sing," she remarked as she left the church. "And that gives me a bright idea. I'm going to see if he won't come out and sing that to my children. They've been studying about the events of Jesus' last days and that song sums them up. Maybe we can find out something about Negroes, too." So she stopped and inquired of the minister about the singer.

Base the Attack on the Project Principle

The next Sunday she presented the facts which she had gained about the singer to her class and asked them if they would like to invite Mr. Newman out to sing for them. They accepted the suggestion whole-heartedly and appointed a committee of three, of which Ruth Stewart was a member, to go to Mr. Newman's studio and ask him to visit the class.

Plan Many Activities

An Excursion

Armed with pad and pencil, the committee started forth to Harlem. "Why we haven't seen any white people at all! Do only Negroes live here?" asked one. In answer the teacher told some stories of Negro migration and segregation.

"We'll put that in our report," said Peggy, who had been waiting for some note to jot down.

"Yes," added Louise, "tell us more about it when we get back."

"Hm! Look at those walls," said Ruth, as they entered the apartment house in which Mr. Newman lived. "They're so dirty."

"Why don't they make the landlords clean up?" asked Peggy. "Father made ours clean our walls."

"Why how can you make landlords clean up?" asked Louise.

"I think that's one of the questions we'd better put down," suggested the leader, as they rang Mr. Newman's bell.

Planning to Entertain a Colored Guest

The committee reported its questions and findings to the group the next Sunday.

"He sang for us and told us stories about his college, Hampton."

"I think the rest of the juniors would like to hear him sing."

"Let's plan the service of worship for the department and have him sing there."

"I'll go and ask Mr. Jones if he'd like to have us."

"Maybe he'd sing at Junior Church, too."

"Miss Adams asked him for dinner, too."

"Do you mean we're going to have a nigger here?" asked Daisy. "Niggers are dirty and smell!"

Present a Balanced Picture of a Racial Group

"Not Mr. Newman. Why his house is like ours inside. He sings and gives music lessons. He gave a recital down in Aeolian Hall and when he and his brothers were in Hampton they made up

the Hampton quartet and earned a lot of money—$80,000 I think—for their college. You wait until you see him."

Supply Accurate Information as Needs Arise

"What will we need for our service of worship?" asked the leader.

"Someone to introduce him."

"We'll want a story of some kind."

"If we take him to the Junior Church he'll have to practice with the organ," said Sam, who was a member of the junior choir and had been much impressed with what the choir leader had said about the difference between the piano and the organ in accompanying.

"What kind of a story shall we tell?"

"I brought several books about Negroes," said the leader. "Suppose we read for twenty minutes and then report to the group. Some of you help Peggy find answers to the questions which the committee included in its report. Take your report, Peggy, and list them on the board."

The leader then assigned informational material to the children. They worked in groups of one, two, or three. Such books and poems as Elizabeth Ross Haynes' *Unsung Heroes;* Sara B. Haskins' *The Upward Climb* and *Handicapped Winners;* B. T. Washington's *Up From Slavery;* Paul Lawrence Dunbar's, "Poor Lil' Lamb"; Count ee Cullen's, "In Baltimore"; and Langston Hughes' "I, too, sing America" were included. The pictures in the Harlem number of the *Survey Graphic* as well as W. D. Lane's article was the basis of the report of one group, while another group used the pictures in Alain Locke's *The Negro Negro* as members told stories from *Unsung Heroes.*

For several weeks the children studied about their Negro neighbors. They helped to plan and prepare a dinner for Mr. Newman and his accompanist; they invited representatives of the intermediate department to dine with them; they brought Victrola records of the spirituals and learned the story of how the spirituals arose. They asked Bess to come and play with them. They discovered that one member of their church had taught at Hampton and they invited her to come to their class, bring her pictures, and tell them stories of her work. They made "ask me another" questions on the information they had gained and visited Harlem branch library to get more information.

Evaluate Results By Objective Evidence

Their own written summaries indicate some of the things they learned.

Our teacher had heard Mr. Newman sing at his church. Three of us went to his house to ask him to come and sing for us. In the apartment we met a little colored girl. She had a little dog. We asked her what her dog's name was. She said, "Ro-wer." We went up a couple of floors and came to the apartment. Mr. Newman's sister came in and then he sang some songs for us. His mother came in, too. She said that her parents were slaves and that some time she'd come and tell us about it. We were going out when we saw a picture of a little colored girl with a dog. It said, "Bess and her dog." It was the same little girl we had met downstairs. Then we went to our leader's apartment. The next Sunday Mr. Newman sang for us. When we went to our class he sang "Go Down Moses" because they thought they were like the Israelites for the Israelites were slaves to the Egyptians and the colored people were slaves to some of the white. Mr. Newman sang again in Junior Church. He sang "The Crucifixion" about when Jesus was dying. He stayed and had dinner with us.

Saturday, May 8th, was Louis Hamilton's birthday, so our club had a party. When our leader came she had Mrs. Newman with her. Bess came, too. We were down in the basement of the church. Mrs. Newman was telling us stories. She said her father and mother were slaves. The white family Mrs. Newman's mother was in had two sons. The youngest son was mean, the oldest was not. Mrs. Newman's mother was born near Williamsburg, a few miles from Jamestown. When her mother was very young, her grandmother died and she went to live with an old lady who took care of children. She got whipped and treated very cruelly. She did not have enough to eat. Mrs. Newman said that the colored people had nothing against the white people. That seemed strange. We'd most likely have something against them if they did that to us.

When President Lincoln freed the slaves the white people in the South had to hide. The soldiers from the North took all the provisions out of the house. Mrs. Newman's mother knew where her cruel master was hid. She would buy things for him with money she had. She'd take them to him so he could live. Mrs. Newman said that farther down south the slaves still stayed and worked for their masters.

Bessie was just like all of us. She played everything we did and maybe she was a better sport than some of us. The only thing that got us into trouble was when Betty was "it." Sandy fell flat and tripped Bessie and she fell on her face. Steine and Betty said the ice cream tasted funny. That sounded funny. Mrs. Newman said that at their camp meetings one person would sing one line and some one across the room would sing back an answer and then they'd all sing the chorus. The Israelites used to do the same. When they came to their temple gates they'd sing about the opening of the gates and let the King of Glory come in. They'd say to the priest, "Who is the King of Glory?" He'd reply, "Jehovah is the King of Glory." —*Ruth Stewart.*

One Sunday in April Mr. Jones took some young people to the Abyssian Baptist Church. Our teacher went with them. She heard Mr. Newman sing and asked the minister to give her his address. Then the teacher and three of the children went to call on him and asked him if he would come over and be our guest. He consented. On Sunday we met him. He came to our classroom and saw our room first. Then he came to junior worship service.

He went with us to our class. He told us the meanings of certain songs—the Negro spirituals. "Steal Away to Jesus" had two meanings—one religious and one that the underground railway would be ready to go that night. He said that the slaves had certain calls they used to mean that they'd steal away to a meeting.

The underground railway wasn't really a train. It was men who were stationed at certain points. The slaves would go over the Canadian line and be free.

Two of our members took Mr. Newman to the intermediate department and introduced him there, and he sang for them. At the Junior Church he sang "The Crucifixion."

Sometimes when colored men go to nice restaurants the owners think it isn't nice for them to eat even though they are refined Negroes. We didn't want our guest to be insulted so we had dinner at the church. Seventeen of us had dinner. There was a man from Syria with us, too. He is a very nice man. He said grace as it would be said in his house. He told us funny stories and gave us problems that stuck us. Mr. Newman sang songs and we joined in the songs. He taught them to us. For get they say git because their language isn't polished. For them they say dem. We played ghost, too. After that everybody carried their dishes to the kitchen, where they were stacked. Then we all took a walk on the shore. Mr. Newman said he would come again. —*Frank Steiner.*

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What Is the Program of Young People's Work in Our Churches?

By Fred A. Replogle*

RECENT years reveal an unprecedented interest in the development of youth activities within the church. There is even in the most remote areas an enlargement of program and procedure in work with young people.

This interest and expansion is to be observed in, (1) graded courses of study; (2) organization of departments; (3) renewed emphasis on the elements of the worship experience; (4) summer camps sponsored by local churches, denominations, and cooperating agencies; (5) and the appearance of social, recreational, service, and leisure time activities which are youth centered.

The various ramifications of this development have been identified by the hackneyed expression "Young People's Work." Everyone is aware that this term often serves as a blanket to cover activities from the sensational to the prosaic in any one of a number of youth organizations.

The content of this article was secured in a recent survey of the extent and character of young people's work in churches. These churches represent twelve denominations in eleven states and range in total membership from forty to three thousand one hundred. They are located in rural and city communities. The extra-church agencies alluded to in this treatment are concerned only as their programs project into the activities of the churches surveyed. Throughout this treatment the term *young people* refers to the entire span of adolescence covering the age from 12 to 23 years. No claim is made for accuracy or authenticity beyond the limits of this analysis.

Organization in Youth Work

Perhaps no single item in the church's program for young people is so vague as the *purpose* or *aim* of the entire organization. A number of leaders when questioned admitted they had never seriously considered objectives. However, when face to face with the necessity of stating aims, these leaders checked quite a long list as submitted in the instruments of measurement. These group quite readily as indicated in Table I.

TABLE I: CENTERS OF AIMS IN YOUNG PEOPLE'S GROUPS

Aims centering in leadership	12%
Aims centering in character building	36%
Aims centering in instruction	28%
Aims centering in church membership	12%
Aims centering in the worship experience	12%

The elaboration of details relating to each one of the centers mentioned would lead one to believe there is much confusion in activity and procedure in work with youth from the angle of organization alone.

There is a decided tendency for youth organizations to diverge from the plan and program outlined by program-making agencies such as denominational boards. Sixty-four per cent of the groups studied follow some locally constructed program. The chief reason given for this action is that the program must be related to the issues the group has to meet. Some such groups appropriate the name of the denominational organization for youth and then proceed on their own plan, while others do not adopt the overhead agency name at all. One would conclude that these groups are interested more in program materials than in set programs.

Less than thirty per cent of the churches have young people in any representative capacity on church boards where policies and procedure for the entire church are constructed. The music committee, pastor's cabinet and board of religious education have one youth member in twelve per cent of the churches. The facts reveal a somewhat undemocratic, arbitrary, and paternal spirit on the part of the church leadership. The spirit often is, "building a church program *for* youth" with little thought of "building a church program *with* youth." Then too there is much talk about a "church-centered program for youth" and a failure to consider a "youth-centered program for the church."

There is a marked tendency in the local groups for the discussions to take on the aspect of some situation as outlined by the adult leader. Thus the situation becomes one of the young people studying the problem projected into their minds by the leader when in reality they have little vital interest in the issue. That this is true is to be discovered in the terminology used by many young people in discussing an issue. Undoubtedly their thinking has often not gone far beyond the phrases and statements of the leadership first propounding the idea, and their interest grows out of the desire to be courteous and conventional.

In the face of these confusing methods twenty-five per cent of the total church membership is made up of young people. Of these sixty-nine per cent are enrolled in the Sunday school and four-fifths of these attend regularly. Thirty-seven per cent are listed as attendants at the Sunday evening league or society. Thus sixty-three per cent of those young people nominally reached by the church are not in any purely young people's organization such as the Sunday evening society.

From the standpoint of organization in youth work, it might be said the plans used are fragmentary, unauthorized, and are really lacking in educational significance. An encouraging feature is the willingness of youth to "carry on" as indicated by the large number who subscribe to church membership.

*Mr. Fred A. Replogle, M.A., is Superintendent of the Young People's Division, Michigan Council of Religious Education, Lansing, Michigan.

What of Instruction?

The academic and professional qualifications of the instructors of youth are very significant. Table II shows the training of these leaders.

TABLE II: QUALIFICATIONS OF THE INSTRUCTORS OF YOUTH

Classification	*Per cent of total*
University graduates	28%
College graduates (only)	14%
Seminary graduates	3%
Standard Training Course graduates	6%
Students in college	11%
Some college training	6%
High school training (only)	6%
High school students	8%
No formal teacher training	18%

Classified according to occupation thirty-eight per cent of the instructors are public school teachers and business men and women. Four per cent are ministers, and others come under the classification as lawyers, farmers, Y. M. C. A. secretaries, and homemakers.

A question might be raised, namely: "Why is it that leaders and teachers who are well trained in the technique of organization and pedagogy do not carry into their church activity a standard of efficiency on a corresponding level with their through-the-week organizations?"

The *International Graded Lessons* are used as the basic materials of instruction in sixty-five per cent of the units studied. Twenty per cent use *Abingdon* materials in their Sunday schools, while the *Constructive Series* and the *International Uniform Lessons* share equally in the remaining fifteen per cent.

The summer camp conference provides a means of religious education common to most of the churches. One church reported representatives in eleven camp conferences and youth conventions throughout the year. Only one church surveyed had no such contact at all. Table III gives in a graphic manner church and youth participation in camps and conferences of a varying nature.

TABLE III: PARTICIPATION OF CHURCHES IN CAMPS AND CONFERENCES

Type of conference	*Per cent participating*
State Young People's Conference (Cooperative)	56%
County Young People's Conference (Cooperative)	60%
Denominational Conventions	44%
International Camps (Lake Geneva)	52%
Y. M. C. A. Camps	16%
Y. W. C. A. Camps	15%
Boy Scout, Girl Scout, Camp Fire Camps	52%

In addition to the training facilities elaborated in the table, fifty-five per cent of the churches have young people enrolled in Standard Leadership Training courses, and within the year young people from thirty per cent of the churches have been pursuing college courses in religion. One-half of the churches give instruction and assistance in vocational and life guidance through life work conferences, personal interviews and study courses.

There is merit in the program of instruction as revealed, but there is a minimum of correlation. For the most part the Sunday school, Sunday evening societies, and midweek meetings for youth stand as separate units with no thought as to their relation to the whole. Several leaders report that their promotional work has not yet been advanced to the place where they feel it wise to try to correlate. Obviously they consider correlation a sequence of promotion and not co-extensive with the entire youth program.

Several units are attempting the scientific approach to their program of instruction. In one such church a great amount of experimentation is now taking place in the selection and use of lesson materials. In many instances the training of the leaders is adequate to enable them to apply the best educational principles in building a program of a higher type.

Youth and Worship

Two facts emerge in the analysis of worship in young people's groups. In fifty per cent of the groups there is no planned program of worship, while in the other fifty per cent the order of worship is carefully predetermined. Perhaps both of the preceding situations are equally unfortunate. The adult leader of youth is the prominent character in the conducting of the worship in seven-tenths of the churches.

The *Hymnal for American Youth* is used in fifty-two per cent of the groups; denominational hymnals in thirty-six per cent; and twelve per cent use commercial publications. One exceedingly candid individual reported, "I do not know the name of the song book we use but I know it is worthless."

Less than one-third attempt to make the offering a part of worship. One-half of the units do not use the offering at all in worship. None were able to give any concrete method by which the offering was made a part of the devotional program. One group replied that in this day of budgets and personal solicitation they did not consider the offering a pertinent factor in worship within the church. Others stated they did not use the offering because it always caused a definite break in the worship period. The question is, "Should the offering be a part of worship?"

Approximately forty-five per cent of the young people in the churches surveyed attend the adult service of worship much of the time, thirty per cent occasionally, and twenty-five per cent do not attend at all. One-fifth of those who attend assist in some personal way in the conducting of the worship period. This is done in chorus choirs, and orchestras.

Service Activities

Service within the local church is the most tangible and definite of any of the multifarious projects assumed by young people. A few of the forms of service with the percentage of the youth groups using them are listed for observation and as suggestive projects.

TABLE IV: TYPES OF SERVICE IN WHICH YOUTH GROUPS PARTICIPATE

Type of service	*Per cent Participating*
Teaching in the Sunday School (Children's Division)	88%
Leading Junior league	14%
Leading girls' club	40%
Leading boys' club	34%
Singing in choir	60%
Acting as usher	48%
Equipping club rooms for young people	4%
Buying piano for young people's room	16%
Paying church debt	14%

Funds secured through local church and community plays and pageants, athletic contests and socials are used in carrying on numerous other projects in the local communities. One church makes a definite appro-

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Looking Over the Racial Fence

Students in American Colleges Speak on Race Relations

A Foreigner Looks at America

I FIRST looked at America from the deck of the ocean-liner entering New York harbor. I gazed at the sky-scrapers of Manhattan Island, so strong, so proud, so magnificent, and I wondered at the power of this young country. Then I turned to the Statue of Liberty with its majestic face and upheld torch, and thrilled at the thought that this was a new world, a free world, where birth and name make no difference, but a man stands on his own net worth.

But the next day I was at Ellis Island. We were standing in a row—a line of about twenty men, passing by three doctors who looked at us and handled us as if we were a bunch of cattle for the stock-yards. For the greater convenience of the examiners we were all ordered to be stripped naked. But the room was cold, and one poor shivering Pole had kept a shirt around his back. When his turn came the doctor saw it, slapped him on the back, and ordered him to throw the rag off and start again at the other end of the line—which meant another fifteen minutes of shivering in the cold. It made the Statue of Liberty look like a bad joke.

Fortunately I did not have to stay in Ellis Island very long. I got out and saw the real America. I have lived eighteen months in it since and I have nothing to hold against it, except this, that I am often reminded that I am a foreigner. Not that I am mistreated. Often it is just opposite. But I am usually one of two things: a bizarre novelty like a kangaroo, or a special object for the practise of kindness and the other Christian virtues.

Yet I cannot blame America for it. Most of the time it was my own fault. It takes a long time to get acclimated, to pick up the slang and learn to appreciate local jokes. And by the time this process is over, one has developed an inferiority-complex that blocks the way to real friendliness. Yet whenever I have been willing to throw my hyper-sensitiveness to the winds, I have found a ready response and made friends easily and naturally.

Is America Christian? Of course not. But neither is it pagan. It is simply human, though a little provincial at times. American is not Ellis Island. Neither is it the Statue of Liberty. It is somewhere between the two, though nearer the Statue of Liberty, than Ellis Island.

—Gregory Vlastos, Turkey.

How Races May Live Together

A JAPANESE am I by parentage and by birth," I have had to remind myself as I think of my life in America, so pleasant have been my experiences in this country. One reason for this, I am certain, is the fact that from the very beginning of my life here, I have lived among Christian people, who, in spite of all the hot coals heaped upon them today, are very good people. Another reason for my pleasant relationships is the fact that Japanese were very few in the sections of the country where my family made its home. This always is a factor in race relationships because the foreigner has a chance to become a personality in the new community. Perhaps too few immigrants are aware of this fact.

Because of these factors in my environment, I have enjoyed unusual opportunities of friendship and leadership. This, however, does not mean that I have not had discouragements as a Japanese in America. America's ignorance and superiority complex, the patronizing attitude on the part of some Christians coupled with their great desire to convert the "heathen," the crudeness of democracy all contributed to my disappointments. But in this day of world citizenship, what reason has one to blame any nationality or individual except himself? To me, personal responsibility is the last analysis. And in watching those who have broken down barriers, I find them resting on the same principle.

Educationally speaking, today's type of craze to know of other cultures will not solve the inter-racial difficulties, because prejudice is a matter of emotions as well as ignorance of facts. Only inter-racial contacts intelligently directed will educate us emotionally and this we can never accomplish by a system of segregation. Will the American brand of Christianity allow such an education?

—Sumie Yamamato, Japan.

How Africa Sees America

NEARLY five years ago I came to America as a student. I left my home in West Africa at a time when my faith in Christianity as a religion and in the Church as its propagating agency was at its lowest ebb. I had reached the conclusion after years of careful deliberation that the salvation of the world and the panacea for her ills could never be furnished by the Church and through Christianity as practised by European and American Christians.

I was not sure, however, that any other institution was qualified to take their place; for I certainly would not entrust the future management of our affairs in Africa, political, economical, and social, in the hands of European and American capitalists, business magnates, and government representatives whose sole aim is exploitation and endless suppression of my people.

Every attempt was made by friends to discourage my coming to America to study. "Why not Oxford, Cambridge, or London where most of your fellow African students go?" inquired one of my white friends. In reply to him I said: "I wish to experiment, for America is the world's greatest laboratory."

I have not only experimented but have been experimented upon. I have made many interesting discoveries, the most valuable and soul satisfying of which is, that after all the fault is not with Jesus nor with his religion.

he world never has taken Him seriously.

I have found also that the challenge for everyone today who wishes to make any abiding contribution to the progress of the Church and of religion, and create the spirit of brotherhood among all men, whether that person be black, white, or yellow, is to find out for himself who Jesus is and, having caught the contagion of his spirit, to determine to carry out those convictions.

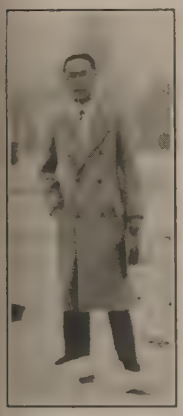
My problem in Christian America has been where to eat and where not to eat; where to go and where not to go; and even where to worship and where I cannot worship God, though a Christian. This was strongly impressed upon me the first day I landed in America, at the port of entry, and while I was marooned in Ellis Island for six weeks. I was made to feel that I was a black man in a white man's country. What a story to tell when I get back home!

But there is another side to this experimentation. Throughout my college and Seminary days at Talladega College and now at the Chicago Theological Seminary and the University of Chicago I have also come in contact with genuine American Christians. I have enjoyed the cordial hospitality of their homes. In conferences, conventions, seminars and social gatherings I have met American students and students from other countries. In our deliberations we have faced the truth without any hypocritical evasions.

My lost faith has been restored. Here in our Seminary dormitory my roommate and one of my chums is a native of Indiana, an honor graduate of De Pauw University—a white student! !

AKINTUNDE B. DIPEOLU, WEST AFRICA.

A Few of My Experiences in America



I ARRIVED at San Francisco, Sept. 10th, last year. My experiences thus far have been unexpectedly happy. This fact may be due to my personal attitude towards racial relationship. Being a theological student in addition to being a citizen from Hawaii where inter-racial amity is the dominant and atmospheric spirit, my mental constitution is rather organized to view all occurrences with a point of advantage given to the other fellow.

To a foreign student traveling in the United States, there are certain pertinent points which formulate his first impression of this country. These high points as I see them are the immigration officials, the service given by the ticket agents, the courtesy returned by Hotels, the taxi service, et cetera.

As the ship entered the spacious and quiet San Francisco Bay, the passengers were asked to report to the Inspector. A line was formed and I occupied the fifth place. As I did so, I raised a question in my mind as to whether my case would be immediately examined or be referred to the last because of my Oriental features. To my joy, I was considered in the order of the line and my red card was smilingly attached with an O. K.

The next exhilarating experience was at the San Francisco depot where I purchased my through-ticket to Chicago. Not knowing when and how to use the ticket most profitably, I inquired at the Information Desk. The agent very courteously explained minutely the use of the ticket and I came away with a deep feeling of appreciation for the kindness and courtesy that was generously offered.

When a stranger travels, he is sensitively human regardless of his racial heritage. It is these small things that jar or lubricate one's feelings. Obviously no one has the right to condemn sweepingly that a nation is un-Christian because of few individual cases which are discomforting. The Christian principle as exercised by a nation involves such major issues as her attitude and treatment towards immigrants from foreign countries; her policy of foreign investment; her attitude towards foreign missionary work; her interest in international affairs; her assurance and protection of individual rights and properties, etc. It is a discussion entirely in its ethical field. My conception of what native America is as a Christian nation remains yet to be seen. I can only conclude at this time by stating that my experiences thus far have been entirely happy.

—KENSULI KAWACHI, HAWAII.

What Foreign Students Mean to Me

THE foreign student, if we may consider him from a selfish standpoint, offers us the opportunity of seeing our relationship to other races. And how nearly alike we really are! During my college days I have had personal contact with Chinese, Japanese, Turkish, and African students. To some of these my feeling has been one of sympathy, others that of envy, and to only one that of joy when he left school.

I have sympathized with some of these students for the hardships they suffered when they first arrived in this country. The Turkish student, in conversation with my roommate, related some of his difficulties when he first went to classes in an American college. He could not understand English and oftentimes, after sitting through classes in embarrassment and total ignorance of what was going on, he would go to his room and express his feelings by weeping, perfectly disgusted. This fellow has since "found himself" and is a good student

The Chinese students have given me reason for envy when I have seen these men come so far from home, willing to take the chance of new friends, displaying the spirit of adventure and a real desire for an education. These are the students who have changed our attitude toward China from that of a group of laundrymen to that of people whom we now respect and honor as friends.

My experience with students of other races has been a very marked influence in my thinking and attitude toward all people. I know of no better way to help create a spirit of tolerance toward the thinking and social and racial inheritance of other peoples.

—FERRON TROXEL, OHIO.

Race Relations on the Campus

MEASURED in terms of the age of civilization, race problems are comparatively new. Today race lines, complicated with economic considerations, have come to be the greatest source of antagonism and separation.

In the light of Christianity we recognize all men as brothers but in actual living we *practice* only a brotherhood of a small congenial group of persons belonging to our race, class, and social position. It is only now and then that we are stirred from our self complacency and that, usually, because of the fear of the aggressiveness of another group or race.

We feel no race problem as long as the members of other races "keep their place." We find it an easy matter to cope with the Negro ditch digger and the Chinese laundryman; it is the educated foreigner with pride, ambition and ability that makes a more difficult problem.

From my experience and association with students of other races on the college campus, I have gained a deeper appreciation of the race problem as it confronts the educated foreigner. In a surprisingly large number of incidents I have found the friendships of foreign students to be, not only helpful in broadening my concept of life, but also decidedly pleasant and enjoyable. In this association I have come to realize that many of the experiences in my life that I count most dear, many educational advantages that I feel are necessary in growth and intellectual development, many social contacts that I know are essential to my happiness, are deprived the foreigner. He is being cheated out of much of the finest in life by those who *say* they are his brothers. This, with other contributing factors, should stir us as students to Christian action.

—Dorothy Shaw, Iowa.

An American Takes an Outward Look

THE log in the open fire crackled as the flames lighted up the faces of some thirty-five students. The occasion was a Cosmopolitan Club Retreat and we were talking about racial discrimination.

I watched with interest the faces of my fellow students. The clear eyes of my Negro friend, Annie Laurie, were expressive of the suffering of her people. The round friendly face of Tom, the Korean student, held a note of sadness. Amy was there, my Japanese chum, and Ed, the student from middle Europe.

I sat quietly listening to the discussion. My eyes fixed on the fire. There was a pause, then a new voice was heard, "I, too, was taught to believe that my people, my race, were superior to all others, even to you of America." I turned abruptly and saw Maria, a small, dark Italian girl. I was startled! To think that the so-called "dago" could have any sense of superiority! How ridiculous!

Following the retreat, there came to me a realization of the contributions of Maria's race in language, art and music. Her people had kept alive my religion thru the dark ages. My reason led me to a feeling of understanding for the Italian's attitude of superiority.

We hear so much these days about the need for international-mindedness and world peace. But, after all, what do these terms mean except as they may be translated into experiences of daily living?

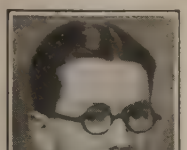
During my days at the University, I listen with due respect to long and weighty discourses on International Relations and theories for world betterment, but at their close I turn with relief for a snatch conversation before my next class with Amy, my Japanese classmate, who, more than anyone else, has taught me to honor the truth inherent in the following poem called "Tolerance"—

Because I cannot see
Thru other's eyes
I am not free
To criticize.

A million points of view
But all of them
Seeking the new
Jerusalem.

—Betty Collier, Colorado.

My Filipino Friend



LAST year I enjoyed the friendship of Rufino Sistoza, the only Filipino student in the University of Redlands. Rufino was from Manila and had every appearance of a Filipino, for he was short in stature, heavy set, very good natured, and above all a hard working young man.

I came to know Rufino in several of my classes where the daily recitations rarely found him unprepared and on most of the days he was better prepared than the rest of the class. This raised my estimation of him and also of all other foreign students on the campus. My first impression was favorable, I was convinced that foreign students work as hard if not harder for a college education than we American students do.

Other relationships were to be experienced when we played games together. On the athletic field or on the tennis court Rufino was a gentleman in both word and deed. I respected him all the more because he always played fair and never used profanity to express his feelings as many Americans do.

The Christian way of living was of vital concern to my Filipino friend. We often went to Sunday school and church together. And on several Sundays he talked in the young people's meeting about his land, his people and their belief in Christ.

As the days, weeks and months went by we became more intimate. His friendliness was so sincere, his speech so clean and his personality so invigorating, that his companionship was a thing never to be forgotten. His actions removed race prejudice, his honesty inspired me, his scholarship challenged me, and his fidelity won me.

—Gordon Raffety, California.

Students Make International Friendship Possible

IT HAS been my good fortune to meet and know a group of students from other countries and races. One thing that has impressed me is their mastery of the language in which they now are studying. One of these friends has not only mastered English, but has learned German and French as well, having to study them through the medium of English, since there was no course given which related them directly to his native Japanese. One cannot but admire attainments and ability such as this.

In a scholastic sense, the students whom I have known have been fully up to the American standard. One of my friends, another Japanese, graduated with honors, standing first in his Seminary class. The number of doctor's and master's degrees granted by the University of Chicago to foreign students is eloquent testimony to their intellectual capacity.

Brilliant as many of these foreign friends are, however, the outstanding impression I have gained from my contact with them comes from their friendly spirit. In games, hikes, and social times together they have displayed something of that quality of charm which has made for a delightful fellowship and has brought joy, as well as admiration. In talks and discussions concerning the deeper things of life and religion, they have evidenced their high ideals, and the purpose of service which lies behind their study in this country. If all our foreign students are as fine as those I have known, their study here will go far toward the building and cementing of real international friendships.

—Charles M. Houser, Chicago.

Educating for World Friendship

The Development of Attitudes Favorable to Peace and Unfavorable to War

By Forrest L. Knapp*

N ORDER to determine the sort of instructional material which should be used in an educational program for the purpose of developing attitudes favorable to peace and world friendship and unfavorable to war, it is necessary to know what attitudes pupils have as a result of their whole background of training and experience. If these attitudes are unfavorable to peace, then we may find it advisable, on the one hand, to eliminate certain elements from our curriculum, and, on the other, to include certain new material for the purpose of developing the kind of attitudes desired.

In the determination of the favorable and unfavorable attitudes an instrument is necessary. The task of devising one was undertaken with the definite objective of determining the attitudes of sixth grade children. These attitudes which may lead to war, or make war probable when there is some irritation, may be included under three general heads, namely, race prejudice, religious prejudice, and nationalism. On the other hand, a dislike for war and all its concomitants would indicate attitudes unfavorable to war and favorable to peace.

The measuring scale which was used cannot be given here. The six tests in the battery were as follows: (1) a disagreeable words test; (2) descriptions of peace characters and war characters, the pupils being asked to choose which they would prefer to be; (3) a list of suggested qualities of a patriotic American, the pupils to check the most important among them; (4) a list of suggested qualities of a patriotic American, the pupils to check the most important; (5) a multiple-choice test; (6) a true-and-false-statements test.

These tests were submitted to 171 sixth-grade pupils in ten classes in a weekday church school. The results were used as a measure of the attitudes of the pupils, favorable or unfavorable to peace or war. It seemed evident from the data obtained that sixth-grade pupils, trained in American public schools, are rather strongly imbued with attitudes of race and religious prejudice and, more particularly, nationalism, which make for war. For instance, 152 pupils placed "standing when the national anthem is played" and 119 placed "willingness to go to war whenever the government calls" among the most important qualities of a patriotic American, while only 97 checked "honesty in business" and 30 checked "trying to see the best in other countries."

Other evidence has been gathered showing that some portions of the Old Testament story material which are being used in many church schools may be detrimental to the development of attitudes favorable to peace.[1] All this points in a rather negative direction. If there is to be education for peace, there must be constructive studies as well. There is need for a knowledge of how right attitudes may be developed. Is there some reasonably simple way of producing the results desired?

Using the pupils to whom the tests described above were submitted, ten lessons were devised to improve their attitudes. The aims of the lessons were these:

1. To lead the pupils to understand that since one of the most important qualities of a Christian is willingness to serve others, one of the chief interests of a patriotic Christian American will be to help America serve the people of other countries.
2. To lead the pupils to understand and be willing to recognize how great have been the achievements of countries besides our own.
3. To lead pupils to be proud of America because of what she has done *for* others rather than because of the wars she has won.
4. To lead the pupils to understand that the best way to prevent other nations from attacking the United States is to win their love and friendship.
5. To lead the pupils to understand that the braver man is the one who is willing to suffer in order to keep peace rather than the one who is most willing to fight.
6. To lead the pupils to understand why it is best to settle disputes by arbitration if they cannot be settled peaceably otherwise.
7. To lead the pupils to admiration for and a desire to emulate men and women who have been famous for reasons other than success in war.
8. To lead the pupils to understand how terrible war really is.
9. To lead the pupils to be willing to admit that our Government may sometimes make serious mistakes in dealing with other countries.
10. To lead the pupils to understand that if the people of our nation and religion want the people of other nations and religions to become Christians, the best way is to treat them as Christ himself would.

In developing the plans and outlines for the lessons the purpose was to use the method most practical for the ordinary church school. The use of discussion and story material seemed to be best suited to the purpose. If this sort of instruction showed evidence, as a result of the experiment, of being effective in developing desirable attitudes, it or similar material would be practical for the ordinary situation.

The customary plan for church-school sessions is to have a worship service first, followed by the class instruction. In the plans for this experiment the worship service was expected to

*Rev. Forrest Lamar Knapp, Ph. D., is the Superintendent of the Council of Religious Education of the Federated Churches of Cleveland, Cleveland, Ohio.

[1]See report in January, 1928, issue of this *Journal*.

make a definite contribution to the lesson aim. Inasmuch as worship will be effective to the degree to which the minds of the worshippers have been prepared for it, it was therefore decided to use the other elements in the program to lead up to the worship service, which would take place at the close rather than at the beginning of the session. And since one of the principles of teaching is to begin with the knowledge, experience, and ideas which the pupils already have, the discussion was placed at the first.

It was not intended to force the pupils to accept any stated opinions. The teachers were asked to respect all opinions. But it was felt that if the discussions were so planned as to make the problem clear to the pupils, and suggestions and information were skilfully offered, the attitudes desired would be more likely to be developed than if the teachers insisted that only one opinion could be correct. References which were relevant to the aim of each lesson were selected from the Bible. Copies of the New Testament were provided for the pupils, and following the period of preliminary discussion the references were to be found and discussed by the pupils. But the teacher was not expected to point out, with the finality of a "Thus saith the Lord," just how each reference settled the questions which had arisen. If the references were correctly chosen and the explanations carefully brought out, it was assumed that the intelligence of the pupils was sufficient to make the necessary connections.

The problem having been presented and the teachings of Jesus and other New Testament characters used in its solution, it would now remain for the worship service to arouse deeper emotional desires and aid in fixing the attitude which the pupils may have decided was best and most reasonable. A good story is always welcome to children and probably leaves a more lasting impression than anything besides actual experience. As only a few elements could be used in the worship service, because of lack of time, it was planned to include a hymn, Scripture, a story, and a prayer, each being selected for its bearing upon the aim of the lesson.

OF THE TEN classes of pupils to whom the tests were submitted, eight were selected for training groups, to receive the special instruction, and two were selected for control groups, to continue with the regular instruction. The teaching of the lessons extended over a period of ten weeks, one being used each week. The teachers were well trained. No one of them had read the tests and therefore could not point the instruction toward specific elements in them. Furthermore, the teachers suggested no connection between tests and lessons. The control groups used Old Testament lessons found in *Followers of the Marked Trail.*

At the end of the ten-week period the tests were again submitted to all of the pupils. From the data obtained on the two occasions of submitting the tests, the following comparisons can be made: (1) 2 per cent of the responses in the control groups and 13 per cent of the responses in the training groups indicated an increased opposition to war; (2) 3.5 per cent of the responses in the control groups and 5.2 per cent of the responses in the training groups indicated a decrease in race prejudice; (3) 2.2 per cent of the responses in the control groups and 8.6 per cent of the responses in the training groups indicated a decrease in religious prejudice; (4) 3.1 per cent of the responses in the control groups indicate an *increase* in nationalism, while 7.8 per cent of the responses in the training groups indicated a *decrease* in nationalism.

The special instruction was evidently effective in modifying the responses of the pupils in the training groups more than those responses would have been modified without that instruction. To what extent the changes in score represent actual changes in attitudes it is difficult to know. But that is true regarding any opinions expressed under any circumstances, because it is commonly recognized that verbal opinions do not necessarily represent action tendencies. But if it be granted that there is some relation between the way in which a person responds with pencil and paper to an imaginary situation, or to any of the sort of items in the tests of attitudes used, and the way in which that same person would act if the situation were to occur in life, then the results of this experiment are indicative of changes in attitudes.

THERE ARE two conclusions which may be made:

1. Through the usual program of the church school, attitudes unfavorable to war and favorable to world peace and friendship may be developed providing the instruction is planned with that definite aim.

2. Occasional lessons on missionary work such as those commonly prescribed in church school lesson outlines, will not be sufficient to develop strong peace attitudes. In this investigation the attention of the teachers for ten successive sessions was given to the task of developing those attitudes, and yet, when the results of the test are qualified by the scores for the control groups, it is evident that the attitudes of the pupils remained far from perfect. If it is true that permanent world peace can be secured only through the processes of education, then there ought to be specific attention given to the school. The ten lessons in this investigation matter in the regular program of the church were all too few, but an inspection of the church-school courses used in many Sunday schools would probably reveal the fact that not even that number of lessons, with a definite peace aim, are provided in most schools.

The Boys' Club as a Melting Pot

By JOHN H. WITTER*

IT IS COMMON knowledge that immigrants to America generally crowd into our large cities and industrial centers, and seek homes among others of their own races. In these little patches of foreign colonies the languages, beliefs, and practices of the old world tend to be perpetuated. In other words, the process of Americanizing the newcomer is retarded by this custom of incoming races flocking together.

However, *forces* are constantly at work to break down this racial exclusiveness. One is the tendency toward intermingling of different races. Other influences are those that reach the children of the immigrants. Most powerful among these is the public school. Less powerful, but qualitatively high in its influence, is the boys' club.

The purpose of the boys' club is to serve those boys who are environmentally underprivileged. Since it is in the crowded sections of our large cities that the environment is most unfavorable to the boy, there is where most of the boys' clubs have been established.

The club is an attractive place to the boy throughout the period from eight to twenty-one years. It is located conveniently to his home, it offers comforts, conveniences, attractions, fellowship, inspiration, and a range of activities that fit his growing needs.

The Americanizing influence of the boys' club generally has three stages; *first*, the direct influence of the club on the boy; *second*, the club boy's influence on his home and his neighborhood; *third*, the club's direct influence on the boy's family and on the neighborhood.

THE CHICAGO Boys' Club, with whose work the author has been identified for sixteen years, has several club-houses in Chicago, as well as a summer camp at Winona Lake, Indiana.

One club serves a general section in which are living Swedish, Irish, and Italian groups. Another reaches Bohemian, Polish, and Croatian peoples. Yet a third is situated among German, Hungarian, Austrian, Greek, and Jewish groups, although twenty-three other nationalities are also represented in its membership.

Races and neighborhoods differ in the degree to which they are Americanized, and in the readiness, therefore, with which they respond to the club's offers to help them through helping their boys. It is where races are slow and suspicious that we have the greatest difficulty. Some families, fearing the strange and unknown, have warned their boys at first not to visit our clubs. But other boys coax them over, and having found the club a place of varied delights, they finally report the stolen trip to their parents and soon even the most unresponsive families may permit their boys to attend the club.

With us the boy enters into many organized group names, exercises, and other activities where he learns to subordinate his own individual desires to the larger interests of the team, the group, or the club. The boy, once he has come under the club influence, finds himself pretty definitely on the road to Americanization.

YET AT this point a delicate problem may arise. The boy's Americanization cannot take place totally apart from that of his family and friends. If the parents are slow to give up their "old world" attitudes and habits, the son may find himself torn between two influences. The club is cognizant of this, and seeks, by whatever means it can consistently use, to help the boy through such difficulties.

Sometimes the club is able to encourage the boys to display social practices of which they and their parents may well be proud—the singing of racial folk songs, the cultivation of music, of certain industrial arts, and of bodily exercise after the manner of the Bohemian Sokols and the German Turnvereins. Moreover, while he may yearn to become thoroughly American, and may become somewhat contemptuous of his ancestral language, the club will show a respect for this language, arranging at times for men and women, in behalf of the club, to address the parents in their own tongue.

On other points, however, the club's attitude may have to be diametrically opposed to that of the parents. A notable instance may be our attitude toward the boy's educational and vocational future, as contrasted with the wishes of the parents, who, failing to realize the importance of more education and a higher aim in the boy's life, may desire him to quit school early and take just any job.

Although non-sectarian, the club seeks to enable boys to see the truly spiritual values in life.

Once a club member, the boy begins to Americanize his family. His greater wealth of information about American things and ways, and finally, the greater economic success to which the club may direct him through its vocational and placement work, gives him an undoubted prestige in his family group.

Finally, the club gets into direct touch with the families of the boys by going directly to their homes and by inviting them to the many club activities. Moreover, in many ways we are able to obtain the cooperation of the public schools and of the more constructive leaders of the neighborhood.

We have come to realize that the problem of the boy cannot be segregated and studied alone, but must be handled with a full realization of all the factors affecting the boy, and in harmony with all the constructive forces at work for his welfare.

*Mr. John H. Witter is General Superintendent Chicago Boys' Club, formerly Chief Probation Officer of Chicago Juvenile Court.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR SEPTEMBER[1]

*By Ione Haynes**

AIM: To lead the children to understand the heavenly Father needs their help. To stimulate the desire to help the heavenly Father.

MATERIALS:
Pictures of children helping the heavenly Father.
Pictures with closely graded lessons for September.
Scissors with blunt points.
Attractive baskets for love gifts.

PROCEDURE:
From magazines and old lesson leaflets leaders have taken pictures of children who are helping the heavenly Father by such acts as watering flowers, helping mother, feeding birds, and helping one another. The children who arrive earliest may cut out these pictures. The leaders interpret the pictures as the children cut them out, and thus prepare the children for the worship which is to follow. The pictures may be used during the worship service and should be hung low where the children may touch them.

MUSIC:
Soft music calls the children to the circle. As the pianist plays the songs to be used in the service the children will enjoy guessing what is played.

WELCOME SONG:
"Little Song of Greeting," *Songs for Little People*, No. 93.

WORSHIP SONG:
"Praise Him, Praise Him," *Little Pilgrim Songs*, also *Songs for Little People*, No. 6. In the second verse substitute the word "help" where "praise" is used.

OFFERING

OFFERING SONG:

I bring my little love gifts
To God's house today,
Just to show I love Him,
In this happy way.

—*Songs for the Pre-School Age*, Shumate, Sunday School Board, Southern Baptist Convention.

CONVERSATION:
Stimulate the desire to help the heavenly Father by presenting definite situations found in their everday life where their help is needed. Let them guess how they could help the heavenly Father care for a hungry kitten, thirsty flowers, or a sick friend. Show pictures of children who are helping. As often as natural repeat, "Be ye kind." Guide children to talk about ways they can help.

PRAYER:
Dear heavenly Father, we thank you for helping care for us. We will try to help you. We will help to make people happy. We will feed the birds some crumbs and give some water to the flowers. Amen.

STORIES:
"Helping to Build the Wall," lesson 100, Closely Graded Lessons for Beginners.
"Take Good Care of Mother," page 104. *Beginners Book in Religion*, Edna Dean Baker, Abingdon Press.

ACTIVITY:
Oranges have been traced on heavy drawing paper by the helpers. The children cut them out and color them. They play they have real oranges and give them to their mothers.

Second Sunday

THEME: HELPING OUR FRIENDS

AIM: To lead the children to understand they are helping the heavenly Father when they help their friends.

MATERIALS:
See previous Sunday.
Pictures of children helping their friends.
Bible

PROCEDURE:
See previous Sunday. Let children cut out pictures of other children who are helping by sharing food, picture books, toys, and in other ways making their friends happy. These pictures may be placed in a scrapbook or mounted and given to the day nursery or to some child who is ill. Quiet music calls the children to the circle.

Before the session opens hide the *Bible*. After the prayer let the children guess where it is hidden. The child who guesses correctly is privileged to take it to the leader who opens the *Bible*, tells the children the heavenly Father has something to tell them, and reads, "Be ye kind." The children make closed Bibles with their hands, open them and play they can read, as they join the leader in saying, "Be ye kind." After reading their imaginary *Bibles*, they sing "Be Ye Kind," *Songs for Little People*. Pilgrim Press.

CONVERSATION:
Guide the children to tell of ways they have helped the heavenly Father and guide them to see what they can do to help their friends. Show pictures of children helping friends. Frequently repeat, "Be ye kind."

STORY:
"Four Friends Helping a Sick Man," lesson 101, Closely Graded Lessons.

ACTIVITY:
Dramatize the story.

Third Sunday

THEME: HELPING OUR FAMILY

AIM: To lead the children to understand they are helping the heavenly Father when they are helping the family.

MATERIALS:
See previous Sundays.
Pictures of children helping the family.

CONVERSATION:
Guide the children to see how they can help the family and encourage them to tell how they help at home. At the conclusion, and before the prayer, let the children whisper to one another, "Be ye kind."

STORY:
"A Little Maid Helping her Master," lesson 101, Closely Graded Lessons.

SONG: (select one)
"What Can I Do?" *Song and Play for Children*, Danielson & Conant, Pilgrim.
"Mother Dear," Child-Land in Sunday School, Arthur P. Schmidt Co., New York.

ACTIVITY:
The leader may play she is the mother and the children play they are helping her. They may play they are drying dishes, dusting furniture, putting away their toys, and helping her in other ways. As the children sing "What Can I Do?" they will enjoy going through the motions of helping at home.

Fourth Sunday

THEME: HELPING OUR CHURCH SCHOOL

AIM: To lead the children to understand how they can help the heavenly Father by helping in their church school.

STORY:
"Love for a Guest," lesson 103, Closely Graded Lessons for Beginners.

NOTE:
Emphasis should be placed on helping the Sunday school through love gifts (offering). If a worthy motive is presented to the children the act of giving may stimulate attitudes of sympathy, love, and kindness and true worship may be encouraged. The object of giving should be closely related to the child's world. Since he most easily comprehends physical wants it is ideal that some of his money should be used to provide food, clothing, or home for needy children. He should see pictures or the people themselves whom he has helped. If the offering has formerly been used exclusively for "supplies," on this Sunday it might be well to tell the children of possible things they might do with their money. Let them decide what shall be done with some of it. The following story should be adapted to each department according to the use being made of the love gifts. When the story is told it should be true to the department where it is told.

"Funny Money's Adventure"

Once there was a dime named Funny Money. One Sunday morning he took a long ride in Billy Boy's pocket. He became very tired of riding in the dark pocket. He wished he might see where he was going. As he rolled down in one corner he found a hole like a tiny window. When he peeked through it he saw an old, old house. In front of the old, old house sat a little girl crying.

"Why are you crying?" asked her mother.

"I'm hungry," said the little girl.

The mother answered, "We have no money and nothing to eat."

"I'd like to help you, Honey," said Funny Money. But he couldn't get out of the pocket.

On, on he rode down the street until he came to the large white church around the corner. Up, up, up the steps, down, down, down the hall and into the beginners' room he rode, still in Billy Boy's pocket.

He saw the girls in their green and yellow dresses. He saw the boys with their shiny new shoes. The teachers smiled as they talked with the children. The piano played sweet music while they sang happy songs. But Funny Money could not sing for he was thinking of the Hungry Little Girl. He was wishing he might help her.

Suddenly something pinched him and pulled him out of the pocket into the bright sunshine. Thump! Bump! Down he fell into a little green basket on top of the pennies and nickels. The pennies said:

"Clink, clink, clink,
Think, think, think.
You're a love gift."

But Funny Money had never heard of a love gift and so he asked, "What is a love gift?"

Then the pennies whispered softly. "The heavenly Father loves all his little children. He doesn't want any of them to be hungry.

*Miss Ione Haynes is Director of Children's Work for the West Virginia Council of Religious Education, Charleston, W. Va.

[1]Book Publishing Right reserved.

He wants them all to have plenty of good bread and milk."

"Yes, but that costs money," said the nickels.

Funny Money was very still for a time, then he said, "This morning I saw a hungry Little Girl."

"Where is she?" asked the nickels.

"If I show you, will you help her?" asked Funny Money.

"That is what love gifts are for," said the nickels.

"Come with me," whispered Funny Money.

So all the love gifts rolled down the street until they reached the old, old house. When the Hungry Little Girl saw them coming she ran and picked them up.

"O, mother!" she called, "I have found some money. Now we can buy some bread and milk."

The dime only smiled and said:

"I'm glad to help you, Honey,
It's funny to be Money.

Fifth Sunday

THEME: HELPING THE HEAVENLY FATHER

In many schools this will be Promotion Sunday. The worship program must be planned according to the local conditions and plans. The graduating children should be given special consideration. Their chairs may be decorated with pretty crepe-paper bows, blue for the girls, and pink for the boys. The diplomas may be tied with narrow blue and pink ribbon. Flowers should be used to make the room attractive. It would be nice to give each child who graduates a flower.

This is the Sunday when the graduates should be allowed to sing their favorite songs, see their chosen pictures, say their choice Bible verses and hear the stories they love best.

PRIMARY DEPARTMENT PROGRAMS FOR SEPTEMBER

*By Mrs. Glenn G. Smallwood**

THEME: APPRECIATION OF OUR HOMES, SCHOOLS, CHURCHES, AND OUR COUNTRY, WITH SPECIAL THOUGHTS OF CHILDREN IN OTHER LANDS.

Our aim is to help the children see that the spirit of love, mutual helpfulness and responsibility which exists in the home should extend into the school, Sunday school, and community as well. It is hoped that the likenesses in children everywhere—their love of home, school, church, and country, will be stressed.

DRILL AND ACTIVITY PERIODS: The children will enjoy learning fall songs to be used in October and November, and making fall posters or decorations of leaves and fruit which they themselves can later place about the primary room.

PICTURE TO BE USED THROUGHOHT THE MONTH: "The Hope of the World," Harold Copping. (May be secured from Missionary Education Movement.)

First Sunday

THEME: APPRECIATION OF OUR HOMES

QUIET MUSIC: "Largo," Handel.

CALL TO WORSHIP: O worship the Lord in the beauty of holiness.

O come, let us worship and bow down.

PRAYER SONG: "Morning Hymn," *Songs for Little People*, No. 2.

CONVERSATION:

The prayer song spoke of "rest and food and loving care." Ask the children if they had warm breakfasts before coming to Sunday school, if they had clean clothes to put on, nice beds to sleep in last night. It is mother's and father's care that makes home so comfortable. It is the heavenly Father's plan for children to have grown people to care for them. The children, too, have their part in making home happy; they must be helpful and kind. No matter whether our homes are beautiful or poor, whether we are American children or Chinese or German or French or Negro we may all have happy homes if children and mothers and fathers love and help one another.

SCRIPTURE:

Be kind one to another. Let us love one another.

POEM:

"My Mother and Daddy Dear," *Primary Story Worship Programs*, p. 159

"I Don't Care," *Another Book of Verses for Children*, p. 421

SONGS:

"Useful in the Family, *Song and Play for Children*, No. 24

"Take Good Care of Mother," *Song and Play for Children*, No. 25

STORY:

"The Little Boy who Wanted a Castle," *Tell Me Another Story*

"Dan and the City," *Winter Is Coming and Other Stories*, p. 3

"The Tale of the Littlest Mouse," *For the Children's Hour*, p. 45

PRAYER:

Thank you, Father, for our mothers and fathers, sisters and brothers. Help us to do our part toward making our homes happy.

OFFERING:

Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

Second Sunday

THEME: APPRECIATION OF OUR SCHOOLS

CONVERSATION:

We're starting to school, and won't it be fine
To study and play, be helpful and kind?
Our teachers, our playmates, how glad we will be
To work all together like one family.

Help the children to see that just having a nice building will not make a nice school. If boys and girls act badly, people will say, "That is not a nice school." Children in other lands are starting to school too. They will learn to play new games, to add, to spell, and read. How can a child in any land show that he loves his school?

STORY:

"How Silversmith Lee Saved the School" (telling of a Chinese child who loved her Christian school), Department of Missionary Education, Congregational Education Society, 5c.

"A Month of Play," *Winter Is Coming and Other Stories*

"Let's All Play Together," *Playing Together Picture Stories*, Missionary Education Movement, 50c

SONG:

"Friends" (sheet from Lamar & Whitmore)

"Joy Song," *Song and Play for Children*, No. 120

Third Sunday

THEME: APPRECIATION OF OUR CHURCH AND SUNDAY SCHOOL

CONVERSATION:

Explain that it was because the people of the church loved the heavenly Father so much that they wanted to build a house in which to worship him. Jesus said, "Let the little children come unto me," so a Sunday-school room was built for the children. Speak of the beautiful cathedrals of England, Italy, and France and show them these people worship God too. In all countries there are some children in very poor churches, but the heavenly Father loves them just as he does us.

STORY:

"The Little Brick Church," or "Edith's Church," *Winter Is Coming*

"Isador Learns the Golden Rule," *Playing Together Picture Stories*

SONGS:

"This is God's House," *Songs for Little People*, No. 8

"Glad in the House of God," *Song and Play for Children*, p. 3

"The Lord is Ever Near," *Melodies*, p. 20

Fourth Sunday

THEME: APPRECIATION OF OUR COUNTRY

CONVERSATION:

"Our Country" means the men and women, boys and girls who live in it. If *they* are friendly with all people, then America will be a friend to all nations. Every child can show his love for his country by being friendly.

SONGS:

"America"; "Steady and True," *Song and Play for Children.*

STORY:

"A Flag Story," *Primary Story Worship Programs*, p. 109

"The Eleventh Boy," *Playing Together Picture Stories*

Fifth Sunday

THEME: SHOWING OUR APPRECIATION

CONVERSATION:

We may show our heavenly Father that we are thankful for all these good things by (1) helping—parents, playmates, strangers, etc.; (2) sharing our strength, time, playthings, moneys, etc.; (3) taking our part cheerfully—at home, school, etc.

STORY:

"Pippa Passes," *For the Children's Hour*, p. 104

"A Great Surprise," *For the Children's Hour*, p. 227

SCRIPTURE:

Serve the Lord with gladness.

SONGS:

"The Father's Care," *Song and Play for Children*, No. 18

"Lord of the Sunlight," *Songs for Little People*, No. 35

Every morning, it is true,
There's something useful you can do;
For God needs help from you and you,
For God needs help from you and you.

Books

Songs for Little People, Danielson and Conant, The Pilgrim Press, Boston.

Primary Story Worship Programs, Mary Kirkpatrick Berg, Doubleday, Doran and Co., Garden City, New York.

Another Book of Verses for Children, E. V. Lucas, The Macmillan Co., New York.

Song and Play for Children, Danielson and Conant, The Pilgrim Press, Boston.

Tell Me Another Story, Carolyn S. Bailey, Milton Bradley Co., Springfield, Mass.

Winter Is Coming and Other Stories, Mary Alice Jones, Cokesbury Press, Nashville, Tenn.

For the Children's Hour, Bailey and Lewis, Milton Bradley Co., Springfield, Mass.

Playing Together Picture Stories, Missionary Education Movement, 150 Fifth Ave., New York.

Melodies, Leyda Publishing Co., Wapello, Iowa.

Department of Missionary Education, Congregational Education Society, Boston, Mass.

*Chattanooga, Tennessee.

JUNIOR DEPARTMENT PROGRAMS FOR SEPTEMBER

*By Edna M. Crandall**

Suggested Program Outline

Assembly period (twenty minutes)
- HYMN
- SCRIPTURE (Memory)
- MEMORY WORK PRESENTATION AND DRILL
- BIRTHDAY SERVICE (first Sunday in each month)
- ANNOUNCEMENTS

Preparation for Worship
- INTRODUCTION OF THEME (By means of picture, talk, or story)
- PERIOD OF SILENCE

The Service of Worship (fifteen minutes)
- PIANO PRELUDE
- CALL TO WORSHIP
- HYMN
- SCRIPTURE
- SCRIPTURE RESPONSE
- PRAYER (Unison or Leader's)
- PRAYER HYMN OR RESPONSE
- OFFERTORY SERVICE
  - *Scripture Sentence*
  - *Offertory* (Music accompaniment)
  - *Offertory Response*
- HYMN
- RECESSIONAL TO CLASSES

Theme for the Month: Courage

First Sunday

THEME: COURAGE INSPIRED BY FAITH IN GOD

SUGGESTED STORIES: Elijah on Mt. Carmel
David and Goliath
"The Children's Crusade," (From *Knights of Service*, Bradshaw, The Abingdon Press, New York)

The Service of Worship

OPENING SENTENCE:

The Lord is the strength of my life;
Of whom shall I be afraid?
Though a host should encamp against me,
My heart shall not fear.

SUGGESTED HYMNS:
- "A Mighty Fortress is Our God"
- "Lead On, O King Eternal"
- "God is My Strong Salvation"
- "O God, Our Help in Ages Past"
- "Father, Hear the Prayer We Offer"

SUGGESTED SCRIPTURE PASSAGES:
- With us is the Lord, our God, II Chron. 32:5-8
- Be strong and of a good courage, for the Lord thy God is with us, Joshua 1:5-9
- God only is my rock and my salvation, Psalm 62:1-7
- He that dwelleth in the secret place of the Most High, Psalm 91

SUGGESTED PRAYER THOUGHTS FOR LEADER:

That with faith in God we may meet with courage what each day brings.

That we may have courage to stand up for the right even though we stand alone.

That we may always know that God is on our side if we choose the right and may rely upon his strength to help us through the hard places.

PRAYER HYMN: "Hear Us, Our Father"

SUGGESTED OFFERTORY SERVICE FOR THE MONTH:

Offertory Sentences:

Take ye up from among you an offering unto the Lord.
Whosoever is of a willing *heart*, let him bring it.
Let every one give according as he purposeth in his heart; not grudgingly nor of necessity, for the Lord loveth a cheerful giver.

Response:

All things come of thee O Lord,
And of thine own have we given thee. *Amen.*

Second Sunday

THEME: THE COURAGE OF THE HEROES OF THE CROSS

Preparation for Worship

SUGGESTED STORIES:
- Heroism of St. Paul (Acts 16)
- Stories of Missionary Heroes

PICTURES: "St. Paul and the Jailer," Copping
"Christian Martyrs," Gerome
"Pictures of Missionary Heroes"

The Service of Worship

OPENING SENTENCE:

They that wait upon the Lord shall renew their strength;
They shall mount up with wings as eagles;
They shall run and not be weary;
They shall walk and not faint.

SUGGESTED HYMNS:
- "Marching With the Heroes"
- "From All Thy Saints in Warfare"
- "Faith of Our Fathers"
- "Forward Through the Ages"
- "For All the Saints Who From Their Labors Rest"
- "March On, O Soul With Strength"

SUGGESTED SCRIPTURE PASSAGES:
- Heroes of Faith, Hebrews 11:1-10; 11:32; 12:2
- We must obey God rather than men, Acts 5:17-29

SUGGESTED PRAYER THOUGHTS FOR LEADER:

That we may have a feeling of gratitude to the early heroes of the cross who laid down their lives for the faith and made the way easy for us.

That we may follow their example of courage and carry on the work which they began.

That like them we may be brave in times of danger and stress and never give up until the cause of Christ is won and his kingdom has spread throughout the world.

Third Sunday

THEME: COURAGE TO FOLLOW CHRIST

Preparation for Worship

SUGGESTED STORIES:
- "The Boy Who Was Not Afraid," *Knights of Service*
- The Story of the Rich Young Ruler

SUGGESTED PICTURES:
- "The Rich Young Ruler," Copping
- "Gethsemane," Copping
- "At the Cross," Copping

The Service of Worship

OPENING SENTENCE:

I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

SUGGESTED HYMNS:
- "Who is On the Lord's Side?"
- "Onward Christian Soldiers"
- "The Son of God Goes Forth to War"
- "Stand Up, Stand Up for Jesus"
- "Brightly Gleams Our Banner"
- "Soldiers of Christ Arise"

SUGGESTED SCRIPTURE PASSAGES:
- Watch ye, stand fast in the faith, I Cor. 16:13-14
- Suffer hardship with me as a good soldier of Jesus Christ, II Timothy 2:1-5; 11-13

SUGGESTED PRAYER THOUGHTS FOR LEADER:

That remembering the courage of Jesus, we will follow him with confidence and trust.

That we will be fearless soldiers of Christ, not thinking of ourselves, but only of how we may best serve him, under whose banner we have enlisted.

That we will look to Christ for help in times of weakness, knowing that it is in him alone that we shall find strength and courage to do his will.

Fourth Sunday

THEME: COURAGE TO MEET LIFE'S COMMON TASKS

Preparation for Worship

SUGGESTED STORIES:
- "The Knights of the Silver Shield"
- "How Mirza Khan Told the Truth" —*Knights of Service*

The Service of Worship

OPENING SENTENCE:

I would be true, for there are those who trust me,
I would be pure, for there are those who care.
I would be strong for there is much to suffer.
I would be brave, for there is much to dare.

SUGGESTED HYMNS:
- "Dare to be Brave, Dare to be True"
- "Be Strong—We are not here to Play, to Dream, to Drift"
- "Fight the Good Fight"
- "Forward Be Our Watchward"
- "Courage Brother, Do Not Stumble"
- "Now to Heaven, Our Cry Ascending"

SUGGESTED SCRIPTURE PASSAGES:
- Be strong in the Lord, Eph. 6:10-18
- The Lord is my light and my salvation, whom shall I fear? Psalm 27
- God is our refuge and strength, Psalm 46:1-7

PRAYER:

Fifth Sunday

THEME: COURAGE TO WIN THE WORLD FOR CHRIST

Preparation for Worship

MISSIONARY STORIES:
- (From *Servants of the King*, published by Missionary Education Movement, or *Fifty Missionary Heroes Every Boy and Girl Should Know*, Johnston, Fleming H. Revell.)
- Missionary Posters made up of pictures showing missionaries at work in foreign lands.

The Service of Worship

OPENING SENTENCE:

Be strong and of good courage, fear not nor be affrighted at them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

SUGGESTED HYMNS:
- "Fling Out the Banner"
- "Heralds of Christ Who Bear the King's Commands"
- "The Whole Wide World for Jesus"
- "Christ for the World We Sing"
- "Jesus Shall Reign Where'er the Sun"
- "Send Thou O Lord to Every Place"

SUGGESTED SCRIPTURE PASSAGES:
- The Great Commission, Matthew 28:16-20
- Come over into Macedonia and help us, Acts 16:6-10
- O sing unto the Lord a new song, Psalm 96

PRAYER:

Our Father, we thank thee for the brave missionaries who have gone forth in thy name to win the world for Christ. We thank thee for the courage that has led them to leave home and friends to go and work among strange peoples on unknown shores. They have often met with danger and discomfort, yet they have not faltered in their loyalty to the cause. They have met with discouragement and disappointment, yet they have not lost their faith in thee nor in the final triumph of thy kingdom.

Grant that we may help them with our interest and our prayers and that we may encourage them with our gifts toward the work which they are so eager and willing to do, and may we be worthy of having a part in the great task of winning the world for thee. *Amen.*

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* Miss Edna M. Crandall is Assistant Clerk of the Probate Court, District of New Haven, New Haven, Connecticut.

SEPTEMBER PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Marion L. Norris**

Suggestions for Those Planning the Programs

The worship committee of each department should prepare, in advance, the general plan of worship for the month, giving responsibility for the detailed program for each Sunday to a particular group or class.

Valuable help on the nature of worship, and procedure in securing genuine worship in the church school may be found in *Youth at Worship* by Sherwood Gates, one of the resource pamphlets of the Christian Quest Program. (Price 15 cents.)

The hymns numbered are in the *Hymnal for American Youth.*

Wherever it is felt wise, the fifth Sunday might well include a dedication, or rededication, service using the sacrament of the Lord's Supper.

Theme for the Month: The Church

Aim: In North America there are over 8,500,000 young people (18-23) enrolled in the church schools. It is hoped that during the month of September the members of each department—intermediate, senior, young people's—will more fully:

(1) Realize what a mighty influence they can exert when united in effort with the other young people of the continent;

(2) Appreciate the importance and value of the church in history, in the life of the local community, and in the lives of individuals by a better understanding of a few religious leaders and their contribution to our religious life;

(3) Desire to have a larger part in helping to bring the Kingdom of God on earth by being loyal in:

(a) Serving the local church and denomination;

(b) Meeting community needs through cooperative effort;

(c) Keeping before them the vision of world needs and opportunities for service.

INTERMEDIATE DEPARTMENT

First Sunday

THEME: PETER IN WHOM JESUS BELIEVED

PRELUDE: (played softly, organ or piano, with violin obligato) "Faith of Our Fathers" (269)

*CALL TO WORSHIP:

Leader: The Lord is in his holy temple.
Response: Let all the earth keep silence before him.
Leader: O thou, whosoever thou art that entereth this house, be silent, be thoughtful, be reverent, for this is the house of God.

Leave it not without a prayer to God for thyself, for those who minister, and for all who worship here. Amen.

*HYMN: "Faith of Our Fathers" (first stanza)

SCRIPTURE, preferably Goodspeed translation: (read by boy)
Peter—Matthew 16:18; John 1:42.

HYMN: "Faith of Our Fathers" (second stanza)

SCRIPTURE: (read by girl)
Dorcas—Acts 9:36-42.

HYMN: "Faith of Our Fathers" (third stanza)

UNISON: Psalm 8.

PRAYER: (by the leader)

God of our fathers who put their trust in thee and were never disappointed, we thank thee that we too can put our trust in thee; we are grateful for the inspiring stories of their lives, their courage and bravery "in spite of dungeon fire and sword," their faith in death, even though it be death on a cross; and we pray that through a better understanding of these heroes and heroines we may live truer and less selfish lives.

Accept our thanks, kind heavenly Father, for all thy goodness to us, and teach us that we may learn to do thy will. "Help us to show our thanks and our love by thinking only what is kind, saying only want what is true, and doing what is honest and right. Give us strength to say *No* to all that is wrong or unkind, and help us to make others happy."

*HYMN: "I Would Be True" (170)

STORY OR TALK:

Peter (perhaps based on Scripture references given which should not, however, be read in the worship service): His development from the time Jesus first met Peter (John 1:41, 42) who was an impetuous and unstable fisherman, through his denial, repentence and remorse at Christ's trial (Luke 22:54-62), his powerful preaching (Acts 2:36-39) until his death, presumably on the cross (John 13:36 and John 21:18, 19).

What we can learn from Peter's difficult, but successful, struggle for self-control by giving his life to his Master.

What it means to have people believe in us and in our best possibilities, as Jesus did in Peter.

How we can help others by expecting of them their best.

OFFERING:

Offertory: (played softly) "Father in Heaven, Who Lovest All" (168)

*HYMN: "Father in Heaven, Who Lovest All"

*BENEDICTION:

Leader: Father in Heaven, Who Lovest all.
Response: O help thy children when they call.
Leader: Lord, dismiss us with thy blessing that we, inspired by this hour, may radiate light and life.
All: Amen.

Second Sunday

(It is suggested that the same call to worship and benediction be used each Sunday during the month)

THEME: MARTIN LUTHER, THE HERO WHO HEEDED HIS CONSCIENCE

HYMNS: "A Mighty Fortress is our God" (181)
"O Worship the King" (35)
"True-hearted, Whole-hearted, Faithful and Loyal" (163)
"Dare to Be Brave, Dare to Be True" (175)

SCRIPTURE: Mark 3:33-35; Matthew 7:21; James 2:14-17.

STORY OR TALK:

Martin Luther. (1483-1546). His parents were peasants, very religious and exceedingly strict with their children. His father prospered by hard work and became a mine operator. In 1505, Luther received his Master's degree and entered law school—his father's plan. The same year Luther gave up law and entered a monastery. This wrecked his father's plans for him including a wealthy marriage, and for two years he would have nothing to do with his son. Then after reconciliation, when Martin (then twenty-four years old) told his father why he had decided to become a monk, his father said, "Have you not heard that parents are to be obeyed?"

At this time the Pope, Leo X, was building Saint Peter's Cathedral in Rome. He needed more money to complete it so sold indulgences (really "the sale of the assurance of salvation") very freely. Luther felt this was wrong, and to clear his own conscience and to protect the common people he posted the ninety-five theses on the church door. He was excommunicated by the Pope and condemned by Charles V. But he would not recant. He translated the *Bible* into German that the common people might read it.

Thus Luther started the Protestant church in which man need not go to God through the priest but has a direct personal relationship to God, his Father. (For further details see encyclopaedia, history, or *The Spread of Christianity,* Paul Hutchinson, Abingdon Press, Chapter XIII.)

What Luther's translation of the *Bible* meant to the people of his time.

How Luther came to write "A Mighty Fortress is Our God" ("Ein Feste Burg")—to give the people a hymn they could understand (at that time all hymns were in Latin) and also to help them to realize they could each have a personal relationship with God.

What Luther's heroic efforts mean to us.

Ways in which we can show heroism in our every day work and play.

PRAYER:

"Lord, these things we would do: succeed, live well, laugh often, love much, gain the respect of intelligent men, and the love of little children, and leave the world a bit better than we found it. May we never lack appreciation of the beauty around us or fail to express it; and always look for the best in others, and give to others the best we have in us: that thus, in some sense, our lives may be an inspiration to others. Amen."

—James Martineau, in *Fellowship Prayers.**

Third Sunday

THEME: THE HAYSTACK PRAYER MEETING.

HYMNS: "Christ for the World We Sing" (257)
"Fling Out the Banner" (256)
"We've a Story to Tell to the Nations" (260)
"Where Cross the Crowded Ways of Life" (222)

SCRIPTURE: Matthew 28:16-20.

STORY OR TALK:

Samuel J. Mills entered Williams College in 1806 when the influence of a college revival begun a year previous was still felt. Mills had a fine mind but was only a fair student as he gave so much attention to the religious life in the school, constantly endeavoring to deepen his own spiritual life and to stir his indifferent colleagues.

"By the influence of the revival in college he was enabled to diffuse his spirit through a choice circle, who raised Williams College to the distinction of being the birthplace of American Missions."

Twice weekly they met in prayer meetings, the Saturday afternoon meeting being in a thick grove of maples called Sloan's meadow. On one hot August afternoon only five went to the grove—Mills, James Richards, Harvey Loomis, Byran Green, and Francis Robbins. The first three were freshmen, the other two sophomores. A storm arose and they found shelter under a nearby haystack. When their conversation turned to the dark continent of Asia—which some of them had been studying in geography—and the work of the East India Company, Mills seized his oportunity and proposed sending the Gospel there, saying, "We can do it if we will." Three agreed with him but Loomis objected; missionaries would only be murdered, he said. Mills, a great believer in prayer said, "Let us make it a subject of prayer under the haystack, while the dark clouds are going and the clear sky is coming." All but Loomis prayed earnestly that their "heaven-sent vision might become a reality."

These prayer meetings were continued—out of doors until the weather forced them inside. Two years later a "Society of Brethren," the first foreign missionary society in America, was organized by Mills "to effect, in the persons of its members, a mission to the heathen." They succeeded in interesting and enthusing prominent ministers who advised them and gave stability to the movement which soon received favorable hearing in the churches.[1]

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*Marion L. Norris is Circulation Manager, International Journal of Religious Education.

*For parts marked * the assembly will stand.

**Fellowship Prayers,* The Womans Press, New York.

[1]From *Samuel J. Mills* by Thomas C. Richards. Copyright The Pilgrim Press. Used by permission.

The characteristics which helped Mills to become the originator of this great movement were his spiritual vigor, his sincere concern for those who did not know Christ, including those in foreign lands, his organizing ability and his deep humility which always kept himself in the background and urged others to go forward.

What are our talents? Are we developing them for service to Christ through our church and everyday relationships?

PRAYER:

"May we be still and know that thou art God. Teach us, we pray thee, to listen. Teach us to think, that we may be ready to receive great ideas thou wouldst have thy messengers understand. Reveal thyself to us through the *Bible*, and help us to read much and to think more, and to love most. Help us to show our love for thee in our love for and our service to others both in our own homes and communities and in foreign lands."

—*Fellowship Prayers* (adapted)

Fourth Sunday

THEME: MY CHURCH

HYMNS: "Onward Christian Soldiers" (200)
"The Church's One Foundation" (273)
"Glorious Things of Thee Are Spoken" (274)

SCRIPTURE: Psalm 84; Matthew 13:31-33.

STORY OR TALK:

The beginnings of our denomination. (Secure information from your pastor or your denominational headquarters.)

Characteristics of an outstanding leader of our denomination which made him successful and to be remembered.

Our local church—its beginning; service it renders to its members and the people of our community.

Why I should not like to live in a community without a church.

Fifth Sunday

THEME: SERVICE THROUGH MY CHURCH

HYMNS: "Jesus Calls Us" (128)
"O Master Workman of the Race" (Orders of Worship, p. 26)
"Dear Lord and Father of Mankind" (146)
"O Master Let Me Walk With Thee" (205)
"Work for the Night is Coming" (217)

SCRIPTURE: John 15:12, Ephesians 4:32.

STORY OR TALK:

In what specific ways can our department help in carrying out the work of our local church?

What service can we render in our community during the early fall? Can we perhaps combine our efforts with those of the other young people's societies in our neighborhood?

The story of a missionary project (or two) of our church in which we wish to have a part. (Interestingly given to result in enthusiasm and financial support.)

SENIOR DEPARTMENT

First Sunday

THEME: BEGINNINGS OF THE CHRISTIAN CHURCH

PRELUDE: (played softly) "The Church's One Foundation" (273)

*CALL TO WORSHIP:

Leader: "Jesus with thy church abide,
Be her Saviour, Lord, and Guide:
Response: "We beseech thee, hear us.
Leader: "May her lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight:
Response: "We beseech thee, hear us."
(276, adapted)

*HYMN: "The Church's One Foundation" (273)

*RESPONSIVE READING: Psalm 100.

*For parts marked * the assembly will stand.

PRAYER:

We thank thee, kind Father, for thy many gifts to us, especially for the gift of thy son and for the people through these many generations who have valiantly followed him, and through whose service and self-denial have come to us the Christian church. Please help us to show our gratitude by loyalty to Jesus Christ and his church and the great enduring principles for which it stands, through service to thy children everywhere—in our homes, our churches, our communities, our nation, even to the ends of thy wonderful world. (Concluding with Lord's Prayer.)

*HYMN: "Soldiers of Christ Arise" (177)

SCRIPTURE: (from Goodspeed translation)
The first martyr—Acts 6:8 to 7:2; and 7:51-60.
The first missionary—2 Cor. 11:25-29, 33; and 12:10.
The first Christian business woman—Acts 16:13-40.
Antioch, the first Christian Church—Acts 11:26.

TALK OR STORY: (read Scripture, preferably Goodspeed's translation, in preparing story, but do not read it in worship service)

The change in Paul from the time he witnessed Stephen's death (Acts 7:58-60 to 8:1), through his conversion (Acts 9:1-22), his defense before King Agrippa (Acts 26), and his last two years in Rome (Acts 28:16-31). Call attention to Paul's prophecy "This message of God's salvation has been sent to the heathen. They will listen to it." (Acts 28:28).

The secret of Paul's courage.

How his life—sacrifice, suffering, faith, courage, attainment—can inspire and urge us on to our best.

He'll win few praises from his Lord
Who does but what he can afford.
The widow's mite to heaven went
Because real sacrifice it meant.

—*Edgar Guest*

"Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is a child of God."

—*Phillips Brooks*

OFFERING:

Offertory: (played softly) "I Love Thy Kingdom, Lord" (275)

Leader: For all thy gifts to us, Our Father,
Response: We thank thee.
Leader: Bless thou the offering we bring,
Response: We pray thee.
Leader: Help us ever to remember the words of the Lord Jesus, "It is more blessed to give than to receive."

*HYMN: "I Love Thy Kingdom, Lord" (275)

*BENEDICTION: (unison)

Thy Kingdom come, O Lord,
Wide circling as the sun;
Fulfil of old thy work,
And make the nations one;
Till rise at last, to span
Its firm foundations broad,
The commonwealth of man,
The city of our God. Amen.

Second Sunday

THEME: THE CHURCH FOR THE PEOPLE

HYMNS: "A Mighty Fortress is our God" (181)
"Faith of our Fathers" (269)
"Glorious Things of Thee are Spoken" (274)

SCRIPTURE: John 3:16-21.

BRIEF TALKS on a few leaders who helped to bring Christ and the church directly to the people, such as:

St. Francis of Assisi (who founded the order of the Franciscan monks, and was the first monk to teach that the Christian saint should not shut himself away from the world) "Preach, my brethren, not so much by your words as by your lives. We are come to live among men, and to be their servants, to make their lot less hard than it is. We only want to do as Christ bids us do. We must take the church back to Christ, our Teacher, our Redeemer, our Example. We must hold up the Sermon on the Mount as the only creed for pure living. We must make the church itself the embodiment of Christ's life and power. Remember always, my brethren, it is your life which speaks."*

Wycliffe (who translated the *Bible* into English that the common people might be able to read it: "Could men know how to preach Christ by their lives when they knew not Christ's life? Most assuredly there were not enough true teachers of the Scriptures. Moreover, each man should read for himself the words of life. But how could he read for himself when he knew not Latin? He must have the *Bible* in his own tongue—the English of the common people. So I called together my friends and we translated the *Bible*, first the New Testament and then the Old, into English. My preachers gave copies freely to the common people, and today every man and woman and child may read *the story* of Christ's birth and life among men."*

Luther (see second Sunday in Intermediate Worship Programs).

Third Sunday

THEME: THE BEGINNING OF AMERICAN CHRISTIAN MISSIONS

HYMNS: "Christ for the World We Sing" (257)
"The Morning Light is Breaking" (262)
"Thy Kingdom Come, O Lord" (254)

SCRIPTURE: Matthew 28:16-20 and Mark 16:20.

TALK OR STORY:

See third Sunday of Intermediate Programs.

"There are two ways in which a man may influence the world—by what he is and by what he does; by his character and by his career." Some men show one, some the other, influence. "Some few men have exerted a decided influence by both character and career. Such a man was Samuel J. Mills."

"He was a man of prayer. His plans were all prayed out.

"If he *prayed* as though all depended on God, he *worked* as though everything depended on his own labors. He not only expected great things from God, he attempted great things for God."

Is there an opportunity in our community for remedying some wrong influence or evil condition?

Fourth Sunday

THEME: MY CHURCH

HYMNS: "We Praise Thee Lord" (26)
"O Lord of Heaven and Earth and Sea" (40)
"Thy Grace Impart" (271)

SCRIPTURE: Matthew 16:15-18.

TALK OR STORY:

See fourth Sunday of Intermediate program.

What characteristics of Peter and of the leaders in our denomination we can well emulate.

Tasks facing our church today on which we should be informed.

The definite part we can play in service through:
(a) our local church;
(b) our denomination;
(c) cooperating with other churches.

Fifth Sunday

THEME: SERVICE THROUGH MY CHURCH

HYMNS: "Jesus Calls Us" (128)
"Love Thyself Last" (204)
"Lord Speak to Me" (208)
"Be Strong, We Are Not Here to Play"

SCRIPTURE: Luke 8:39; Luke 6:31; John 13:34; Luke 10:30-37.

TALK OR STORY:

Activities of our church in which we can have a more vital part. (Be specific).

*From "In the Fullness of Time—Christ." Prepared by M. L. Norris and M. W. Clapp. Copyright, 1924, by the Methodist Book Concern. Used by permission.

Missionary projects of our church or department to which we are contributing:
(a) At home
(b) In foreign field

Our plans this year for cooperating with young people of other churches in our community to help bring Christ's Kingdom on earth.

"But once I pass this way,
And then—no more.
But once, and then the silent door
Swings on its hinges—
Opens—closes—
And no more
I pass this way.
So while I may
With all my might,
I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim way;
For no man travels twice
The Great Highway
That climbs through darkness up to light—
Through night
To day."

—John Oxenham

PRAYER:

O God who didst send thine only Son, grant us to be equally conscious of our commission from thee in hours of active challenge or of depressing indifference. Thou who didst appoint the meek to inherit the earth, reveal to us daily that it is not thy will that we should insistently seek good from others, or ostentatiously offer good to others, but that we should humbly strive to represent Jesus Christ to others, knowing that if he be lifted up he will draw all unto him. Thou who dost hold in thy hand the lives of all who shall be affected by our actions this day, aid us in coming to such decisions, such language, such thoughts, such contacts, as will make it easier for each one of them to live a Christlike life because of the part each one of us has played this day. Thus we seek thy blessing in his name. Amen.

—Elizabeth Wilson, *Fellowship Prayers*
(Adapted)

YOUNG PEOPLE

First Sunday

THEME: THE ORIGIN OF THE CHRISTIAN CHURCH

PRELUDE: (played softly) "O God Our Help in Ages Past" (68)

*CALL TO WORSHIP:

Leader: O God, within whose sight
All men have equal right
To worship thee.

Response: Break every bar that holds
Thy flock in diverse folds;
Thy will from none withholds
Full liberty.

Leader: Lord, set thy churches free
From foolish rivalry!
Lord, make all free!

Response: Let all past bitterness
Now and forever cease,
And all our souls possess
True charity.

—John Oxenham[1]

*HYMN: "O God Our Help in Ages Past" (68)

SCRIPTURE: A Psalm of the Early Church (read responsively) (p. 417, *American Student Hymnal)*

*HYMN: "Shepherd of Tender Youth" (37)

(The earliest known hymn of the Christian Church)

PRAYER:

"O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy church universal: that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Amen." —*Fellowship Prayers*

TALK OR STORY:

Jesus came as a manifestation of the love of God (John 3:16-21). His message was, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

As his Father delegated authority to Christ, so Christ delegated it to his apostles. (John 17:6-26).

The work of the apostles in the early church. (Select incidents desired by reference to Bible concordance.)

"The first century Christians were young men and women, for the most part. Nowhere in the record of the early church can it be found where these youthful comrades of the Risen Christ withdrew into the background because their elders frowned upon their efforts. No, the early Christians made their way into the foreground of the battle for a Christian world order. They didn't arrive at that place of influence and responsibility because they had been invited to do so by their elders. They won that place for themselves.

"The young people of to-day could do the same thing if they had the devotion necessary to back up their preaching with their practice. The time has come for the young people to make their influence felt on this peace question. There has been enough talk, enough resolution making. What we need in every community is a group of Christian young people who will sponsor where they live a few projects of international good will. Christian young people must also find a way to influence legislation in keeping with their convictions on international matters . . . . . Some of the most heroic thinking on current international issues is being done by the so-called older folks. There seems to be a dearth of young men and young women who are willing to throw themselves with abandon into the great moral adventure of establishing a warless world. Can it be that youth is trailing age in the attempt to achieve world justice and peace?"

—Walter W. Van Kirk[1]

COLLECT: (Unison) "Almighty God"

OFFERING:

Offertory: (played softly) "O Master Workman" (Third Stanza—Tune: Materna, Orders of Worship, p. 28)

Prayer: (by leader or sung by group)

O thou who dost the vision send
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do. Amen.

*HYMN: "O Son of Man, Thou Madest Known" (165)

*BENEDICTION (last stanza, in unison or sung softly)

And thus we pray in deed and word,
Thy kingdom come on earth, O Lord;
In work that gives effect to prayer,
Thy purpose for thy world we share.

Second Sunday

THEME: THE CHURCH FOR THE PEOPLE

HYMNS: *"Faith of our Fathers"* (269)
"A Mighty Fortress of our God" (181)
"O Worship the King" (35)

SCRIPTURE: Acts 16:31; Rom. 10:9-11; and 5:1-11; Heb. 10:22,23; and 12:1,2.

TALKS (See second Sunday, Intermediate Programs.)

"For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty;
To falter would be sin."

Third Sunday

THEME: FOREIGN MISSIONS

HYMNS: "Hail to the Brightness of Zion's Glad Morning" (259)
"Jesus Shall Reign Where'er the Sun" (261)
"O Thou Whose Feet Have Climbed" (282)
"O Life That Maketh All Things New (280)
"In Christ There Is No East or West" (Orders of Worship, p. 69)

SCRIPTURE: Psalm 67.

William Carey (1761-1834).

"Over the window of William Carey's shop there hung a sign which read: 'Second Hand Shoes Bought and Sold.' It was a cobbler's den, and to all outward appearance nothing more, but inside there was a big heart and a throbbing brain. Yonder on the plain wall of the humble shoe-maker's shop hung the map of India and in the heart of the earnest workman the living but as yet unexpressed motto, 'India for Christ.' Years afterward when he turned his face toward India his neighbors said, 'There goes a fanatic on a fool's errand.' Today he ranks as one of the world's great missionaries. His life was made glorious by a splendid ideal."

—*The System Bible Study*

Samuel J. Mills (See third Sunday in Intermediate and Senior Programs).

Why did not Mills himself go as a missionary, when that was the greatest desire of his life? Years after Mills' death, at thirty-five, on his return trip from Africa to investigate conditions for missionary work, one of the Brethren answered: "The uncommon tact of Mills in inciting others and setting them to work, and his own convictions that he was not so well qualified to go on a foreign mission or conduct its details, were some of the reasons spoken of at the time. It was decided by the Brethren that it was all important for the interest of the cause that he should remain at home. It was the thought that the life of the cause was connected with his instrumentality." Even on his voyage to Africa the friend who was with him said he never once alluded to it. "It only adds to our admiration of the man who felt that his cherished ambitions, noble as they were, ought to be subordinated to the interests of the Kingdom of God. Self was ever put in the background, the Kingdom ever in the foreground."

One of our early denominational missionaries. (Secure from your pastor or your denominational mission board).

Our part in foreign missions today.

PRAYER:

"Jesus, who didst touch the leper,
Deliver us from antipathies;
Who didst eat with them who washed not before meat,
Deliver us from fastidiousness;
Who didst condone inhospitality,
Deliver us from affront taking;
Who wouldst not promise the right hand or the left,
Deliver us from favoritism;
Who, having called didst recall Peter,
Deliver us from soreness;
Who didst love active Martha and contemplative Mary,
Deliver us from respect of persons.
Deliver us while it is called today,
Thou who givest today,
And promisest not tomorrow.

—Christian Rossetti, in *Fellowship Prayers*[1]

Fourth Sunday

THEME: MY CHURCH—WHAT IT MEANS TO ME

HYMNS: "City of God, How Broad and Far" (279)
"We Bear the Stain of Earthly Care" (145)
"Ancient of Days, Who Sittest Throned in Glory" (32)

SCRIPTURE: John 10:16; 17:11 and 21-23; I Corinthians 3:10-23.

TALK:

Tasks facing the church of Christ today on which we as young people should be informed.

Contributions we can make to our church's program of education and service.

Fifth Sunday

THEME: MY CHURCH—WHAT I MEAN TO MY CHURCH

HYMNS: "O Worship the King, All Glorious Above" (35)
"Jesus Calls Us, O'er the Tumult" (128)
"I Love Thy Kingdom Lord (275)
"Lead on, O King Eternal" (188)

SCRIPTURE: Mark 5:19; Luke 7:40-48; John 15:16.

TALK:

"There are three important factors in determining a man's success in life: *what* he does with his spare time, and his talents, *when* he does the things he ought to do, and the way and spirit in which he does them. *Where* a man finds himself is of little importance, because the right man is always able, in some way, to make his own environment."

"Happiness may be found in the path of duty. As a man grows in moral stature, as that which is best in him takes increasing command of his life, more and more in the doing of duty, in love and service and creative toil, does he find the very greatest happiness which this world affords."

—Ernest Fremont Tittle

*For parts marked * the assembly will stand.
[1]Used by permission, Doubleday, Doran & Co., Inc.

[1]*The Epworth Herald.*

[1]Used by permission, Little, Brown & Co.

ADULT DEPARTMENT PROGRAMS FOR SEPTEMBER

*By S. W. Hutton**

A Word to the Adult Department Superintendent

The following guides to program preparation and conduct may serve to carry you past a number of unnecessary pitfalls:

1. Choose in advance those who are to assist you in carrying out the program and avoid using the same persons too frequently. It is best to choose those who will help a week or more in advance.

2. Make sure that all items on the program are provided for in advance including hymns, prayers, special numbers, or other items needing advance preparation.

3. If printed programs, hymn books, Bibles, or bulletins are to be used during the program, definitely arrange for their distribution before the prelude begins.

4. See that all who are to participate in the program from the platform join you near the front of the church and move to the platform in orderly fashion during the opening strains of the prelude.

5. Suggest to the one who leads in prayer that he keep in mind the theme of the program. Prayers should be brief and to the point.

6. Lift your voice so that every one in the assembly can hear every word you have to say. In this matter avoid all appearance of haste or worry. This will give dignity and poise to the period of worship.

7. Let it be understood that this is not a performance which another group will try to excel next Sunday but rather a program in which all will participate in thoughtfulness and reverence.

8. Give careful directions regarding number of stanzas to be sung, how responses are to be used, whether the group is to stand or remain seated, thus avoiding confusion which more or less mars the effectiveness of the worship.

9. Keep the program moving steadily, neither too fast nor too slow, and talk through the program, in advance, with your musicians to make sure they understand the spirit and purpose of the different musical elements.

10. Relate your programs to the season of the year, the present experiences of the group and the life needs of all.

Materials and Elements to Include

By frequently changing the order in which items appear in the program and by means of special items such as hymnic responses, poetic gems, picture studies, prayer topics, unison scripture readings, appropriate vocal or instrumental selections, brief talks on the theme of the day, hymn dramatizations, stories, and closing worship thoughts sufficient variety may be provided to add vitality and interest to the programs. The materials offered herewith should stimulate a search for more. Each theme suggests a necessary qualification of a Christian leader.

*Mr. S. W. Hutton is Associate Secretary, Department of Religious Education, United Christian Missionary Society, St. Louis, Mo.

First Sunday

THEME: AN APPROVED WORKMAN

PRELUDE: "The Poet Speaks"—R. Schumann, Op. 15, No. 13 or the hymn "Thy Life Was Giv'n for Me." (Tune: McGarvey)

HYMNS: "O Master, Let Me Walk with Thee"
"Jesus Calls Us, O'er the Tumult"
"We Plow the Fields and Scatter"
"Work for the Night is Coming"
"My Master Was a Workman"

SCRIPTURE: II Tim. 2:1-15; John 9:4.

A GEM:

"Work"

If you are poor—work.
If you are rich—continue to work.
If you are burdened with seemingly unfair responsibilities—work.
If you are happy—keep right on working. Idleness gives room for doubts and fears.
If disappointments come—work.
If sorrow overwhelms you and loved ones seem not true—work.
If health is threatened—work.
When faith falters and reason fails—just work.
When dreams are shattered and hope seems dead—work. Work as if your life were in peril. It really is.
Whatever happens or matters—work.
Work faithfully—work with faith.
Work is the greatest material remedy available.
Work will cure both mental and physical afflictions."
—From "The Silent Partner" in *The Christian Advocate.*

PRAYER—followed by hymn tune: Scoville; or a duet "Lord, for Tomorrow and Its Needs"

Second Sunday

THEME: A DILIGENT STUDENT

PRELUDE: "Silver Clouds" (Six Idyls after Goethe) E. McDowell, or the hymn "O for a Thousand Tongues to Sing" (Tune: Avon)

HYMNS: "Teach Us, O Lord True Brotherhood"
"Love Thyself Last"
"Take My Life and Let It Be"
"Let the Lower Lights Be Burning"

SCRIPTURE: Phil. 4:4-9; II Tim. 2:15

HYMN READING: "A Noble Life, A Simple Faith" (Read the entire hymn in unison)

PRAYER: (Let this prayer follow the trend of Philippians 4:8-9 just read, stressing the thought that a leader will be a diligent student that he may the better lead.)

Third Sunday

THEME: A WORTHY COMRADE

PRELUDE: "Sous Bois"—V. Staub, or the hymn "Jesus, the Very Thought of Thee" (Tune: St. Agnes)

HYMNS: "O Jesus, Thou Art Standing"
"I Gave My Life for Thee"
"Jesus Calls Us O'er the Tumult"
"Marching with the Heroes"
"The Touch of Human Hands"

SCRIPTURE: Ephesians 6:10-20.

A WORD OF WISDOM:
"Do unto others as though you were the others"—Elbert Hubbard.

HYMN with verses of scripture interspersed: (Use the hymn "Art Thou Weary, Art Thou Languid" with the following scripture passages read preceding each stanza as numbered (1) Matt. 11:28; (2) Isaiah 53:5; (3) Mark 15:17-18; (4) Matt. 16:23; (5) Rev. 22:17; (6) Gal. 6:9; Rev. 7:14, 16, 17.)
—Scripture selections by H. Augustine Smith.

PRAYER: "A Petition"

Not more of light we ask, O God,
But eyes to see what is;
Not sweeter songs, but power to hear
The present melodies.
Not greater strength, but how to use
The power that we possess;
No more of love, but skill to turn
A frown to a caress.
Not more of joy, but power to feel
Its kindling presence near,
To give to others all we have
Of courage and of cheer.
Give us all fear to dominate,
All holy joys to know;
To be the friends we wish to be,
To speak the truth we know. —*Selected.*

CLOSING WORSHIP THOUGHT:
Greater love hath no man than this, that a man lay down his life for his friends.

Fourth Sunday

THEME: A WORLD FRIEND

PRELUDE: The hymn "Lord, We Come Before Thee Now" (Tune: Hendon)

HYMNS: "Christ for the World We Sing"
"Jesus Shall Reign"
"Far and Near the Fields are Teeming"
"Speed Away, Speed Away"
"The Whole Wide World for Jesus"
"In Christ There is no East or West"

SCRIPTURE: Acts 1:1-8; Matt. 13:38a.

AN ACT OF FRIENDSHIP: "Who gives himself with his alms feeds three, himself, his hungry neighbor and me . . ." —*Lowell.*

A POEM: "Friendship's Road"

Friendship is a chain of gold
Shaped in God's all perfect mold,
Each link a smile, a laugh, a tear,
A grip of the hand, a word of cheer.
As steadfast as the ages roll
Binding closer soul to soul;
No matter how far, or heavy the load—
Sweet is the journey on Friendship's road.
—*J. B. Downie.*

PRAYER: (Pour into this prayer your heart's best, following the trend of the morning theme)

CLOSING WORSHIP THOUGHT:
Back of the missionary cause is the Old Testament and the New Testament; back of the Old Testament and the New Testament is the eternal purpose of God; and back of the eternal purpose of God is the infinite love of God for every soul that bears his image. Because this cause is rooted in the love of God it must succeed. Heaven and earth may pass away; but his sure word of promise cannot fail.—A. Melean in *Where the Book Speaks.*

Fifth Sunday

THEME: A GROWING CHRISTIAN

PRELUDE: The hymn "Take My Life and Let It Be" (Tune: Zelotes)

HYMNS: "Take the Name of Jesus with You"
"We Give Thee But Thine Own"
"Rise Up, O Men of God"
"Tell Me the Stories of Jesus"

SCRIPTURE: Phil. 3:1-16, or James 1:19-27

A GOOD WORD: "A leader is one who knows the way, who goes ahead in the way and is able to pull others with him." —*Mohr.*

A POETIC GEM: "The Upper Road"

I'm going by the upper road,
For that road holds the Sun;
I'm going through the valleys deep
Where the quiet rivers run;
If you should seek to find me,
In that one last abode—
You'll find this wording on the door,
"I'm on the Upper Road."
—"Mother" Ross in *The Christian Evangelist.*

PRAYER: (Follow the theme of the morning, summarize the leadership qualities indicated by the themes for the month and deepen the spiritual thought of the group through fervent petition.)

SEPTEMBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Ruth Irwin Rex**

The following services attempt to aintain unity and worshipful dignity, id at the same time make recognition the needs and interests of the sev- al groups. The church-school wor- ip service is not primarily for the dults, although they very possibly eed as much training in worship as o the younger members of the school. he theme for the day should be so resented as to be understood, in some easure at least, by the youngest mem- ers of the group. This does not mean talking down" to the children. They re the first to recognize and resent uch an indignity. The presentations f themes here given are suggestions, nd are not to be followed literally ince each school will present its pe- uliar problem of age grouping.

The same *Call to Worship, Response, Prayer Response, Offertory Service,* nd *Closing Sentences* are used for the entire month. The members of the school should be trained to sit rever- ently during the prelude, preparing their minds for the service that is to follow. Each order of service is the same, hence only the first is given in detail. The hymns have been chosen from the *Hymnal for American Youth.* Elements of the services in parentheses are optional.

THEME FOR THE MONTH: WORSHIP

First Sunday: Worshiping God in His World

Assembly Period

ANNOUNCEMENTS

MEMORY DRILL: Responses, suggested hymn for next month, "Rise Up, O Men of God"; Psalms or such other materials as may fit in with regular memory curriculum.

PRESENTATION OF THEME:

We come to church to worship God; we spend a period at the beginning of our church-school session learning how best to worship him, yet perhaps some of us do not understand very clearly just what it is to worship. Jesus taught us to call God, "Father," because he knew we could best understand how God loves us and how we can show our love for him if we grow up to think of him in much the same way as we think of our fathers and mothers here on earth. We know our fathers and mothers love us because of the way they take care of us and make our homes happy places in which to live. To show that we love them we try to help, we talk with them about the things we do or think, and then we sit quietly and listen while they talk to us. Sometimes we sing or play for them; and often we bring them gifts. It is just the same with the heavenly Father. The things we do together here are to show God that we thank him for his loving care, that we love him, and that we want to help him.

One of the ways God shows us how much he loves us and wants us to be happy is by giving us such a beautiful world to live in. Everything around us is telling us that God loves us, and sometimes we are so stupid that we do not see or hear. Let us try always to remember that, and in our service this morning thank the heavenly Father for his world that he has shared with us.

Worship Period

PRELUDE: Nicea

CALL TO WORSHIP: O come, let us sing unto the Lord, let us worship and bow down, let us kneel before the Lord, our Maker.

RESPONSE: "O Come and Let Us Worship" (Sung in unison) (*A First Book in Hymns and Worship, No. 3*)

HYMN: "For the Beauty of the Earth"
My God, I thank Thee"
"Lord, Thy Glory Fills the Heavens"

SCRIPTURE LESSON: Psalm 65 (Psalm 95:1-7a)

SONG: "All Things Bright and Beautiful" (To be sung by the Children) (Teacher's Text, *Primary Bible Stories for the Sunday School and Home,* International Graded Series, Course I, Part III, p. 199)

PRAYER: (by Leader)

Our Father, God, we thank thee for the beautiful world thou hast given us to live in. Help us to understand that the sunshine and the rain, the trees and green grass, the birds and the flowers are all telling us of thy love and care. Help us to share that love and care with those who are not as happy as we are. Amen.

RESPONSE: "Father, Hear Us as We Pray," Sung in unison (Teacher's Text, *Primary Bible Stories for the Sunday School and Home,* International Graded Series, Course I, Part III, p. 198)

OFFERTORY:
Sentences:

Every good and every perfect gift is from above, coming down from the Father. Freely ye have received; freely give.

Plates are passed by two of the younger children.

RESPONSE: "Heavenly Father, Gladly We Come" (Sung in unison) *A First Book in Hymns and Worship, No. 34)*

HYMN: "This is My Father's World"
"We Thank Thee, Lord, for This Fair Earth"

CLOSING SENTENCES:
Help our lips to praise thee,
Help our hands to serve thee,
Help our hearts to love thee,
Forever.

Second Sunday: Worshiping God in Our Homes

PRESENTATION OF THEME: Most of us learn to know and love the heavenly Father in our homes. If God's love were not there, Jesus would never have taught us to call him Father. We worship God in our homes by being kind and thoughtful and loving, by helping in every way that we can; but more especially there are our morning and evening prayers, and grace before meals. These things all help us to remember that our heavenly Father is always there, loving and caring for us.

PRELUDE: Dix

HYMNS: "The Beautiful Bright Sunshine"
"O Lord of Heaven and Earth and Sea"
"Come, Thou Almighty King"
"For the Beauty of the Earth"
"Blest Be the Tie That Binds"

SCRIPTURE: Matt. 7:7-11

Third Sunday: Worshiping God in Church

PRESENTATION OF THEME: We find God in the beautiful world about us, and in the joy and love of our homes. Our churches are his special home to which we all come to sing songs to show him how happy we are, to talk to him to listen to what he has to say to us. We can do these things wherever we are, on any day; but Sunday is the special day we spend with the heavenly Father, and we like to spend at least a part of it in the house we have built especially for him.

PRELUDE: Monsell

HYMNS: "Worship the Lord in the Beauty of Holiness"
"O Word of God Incarnate"
"Holy, Holy, Holy"
"The Church's One Foundation"
"I Love Thy Kingdom, Lord"

SCRIPTURE: II Chronicles 6:7-21

Fourth Sunday: Worshiping God as Jesus Did

PRESENTATION OF THEME: People have always worshipped some god, but it was Jesus who taught his friends how really to worship the true God, the heavenly Father. When he lived here on earth, Jesus was very busy, making sick people well and teaching people how to live happily together. But he was never so busy but what he could find time to talk with the Father. The friends who were always with him say this; and they saw that after Jesus had been talking and listening to God he came back to them happy and rested with a wonderful smile on his face. The friends wanted to learn to talk with God as Jesus did so one day they asked him to teach them how. It made Jesus very happy to know that his friends wanted to talk with the heavenly Father, so he taught them the prayer that the friends of Jesus all over the world still say today—the Lord's Prayer.

PRELUDE: Elton (Whittier)

HYMNS: "I Think When I Read That Sweet Story of Old"
"Dear Lord and Father of Mankind"
"Break Thou the Bread of Life"
"Father, Lead Me Day by Day"
"Love Divine, All Loves Excelling"

SCRIPTURE LESSON: Matt. 6:9-13

Fifth Sunday: Worshiping God in Our Love for All God's Children —Missions

PRESENTATION OF THEME: If possible, use the story: "How the Artist Forgot Four Colors" in Applegarth, *Fifty-Two Primary Missionary Stories,* p. 20. Otherwise:

God's family is the largest family in the whole wide world. We are all God's children whether we are white or black or brown or red or yellow. Only there are many, many of his children who have never heard about the heavenly Father. So people, called missionaries, go from our land and from many other lands to tell these people that the glad news that Jesus came to bring. We can all help to make God's far-away children happy. We send gifts to help the missionaries in their work, but most of all we help by remembering that all these people are God's children and by loving them. It makes the Heavenly Father happy to have his children here love his other children everywhere.

PRELUDE: Hesperus

HYMNS: "We've a Story to Tell to the Nations"
"Christ for the World We Sing"
"O Zion Haste"
"Fling Out the Banner"
"Jesus Shall Reign Where'er the Sun"

SCRIPTURE LESSON: Psalm 117.

*Mrs. Ruth Irwin Rex is Director of Religious Education of the Redding Center, Federated Church, Redding Center, Connecticut.

What's Happening in Religious Education

THIS YEAR marks the tercentenary of John Bunyan, author of *Pilgrim's Progress*. On August 31, a memorial service will be held at Wesley's Chapel, London, followed by a pilgrimage to the tomb of Bunyan in Bunhill Fields Cemetery. A John Bunyan Tercentenary Luncheon will be held on Monday, July 16, at Los Angeles in connection with the World's Convention.

"JESUS AND the Problems of Life," the course for young people written by Dr. Sidney A. Weston, has been selected as one unit in the course being prepared for use in Greek and Armenian. Professor Hamilcar Alvisatos, dean of the School of Theology of the University of Athens, is translating the book into Greek, and adapting its illustrations to Greek life. Reverend Ernest C. Partridge, missionary of the American Board at Aleppo, is making the translation into Armenian.

DENOMINATIONAL leaders in Tennessee have organized a state home missions council. Representatives of the two Methodist Episcopal churches, three Presbyterian, Disciples, Baptist, Protestant Episcopal, Lutheran and United Brethren took part in the organization. The Negro churches were represented as a group, and it is expected that the Congregational, Associate Reformed Presbyterian and Nazarene churches will also enter the organization. Bishop H. M. DuBose of the Southern Methodist Church was elected President; Dr. Roger T. Nooe of the Disciples, Vice-President; and Dr. E. L. Orr of the Presbyterian U. S. A., Secretary and Treasurer. It is hoped that unnecessary competition may result, and that particular help may be given to the rural sections of the state.

AT THE quadrennial meeting of the General Conference of the Methodist Episcopal Church held in Kansas City, Missouri, during the month of May, the International Council of Religious Education was endorsed as the accredited agency through which that church will cooperate with other Protestant evangelical churches in religious education.

IT IS reported that Mr. John D. Rockefeller, Jr., has made a gift of $1,750,000 to the University of California at Berkeley for the establishment of an International House similar to the one founded at Columbia University.

THE STATE superintendents of the Congregational Church from sixteen states met in Chicago during the dedication week exercises at The Chicago Theological Seminary June 3-10, which was also commencement week. The Victor Fremont Lawson Tower, the Graham Taylor Hall, Clarence Sidney Funk Cloisters and Henry M. Hooker Hall were dedicated, and many prominent men from all parts of the country took part in the services. Two hundred and fifty delegates, representing the various higher educational institutions and Congregational conferences of the Middle West attended the theological conference held. Topics discussed included recent contributions to theology and biblical scholarship, and the relation of religion to science, education, sociology, journalism, art, drama, and music.

The Department of Research and Service

announces the publication of

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The Development of a Curriculum of Religious Education.

A practical study in curriculum making;—the principles underlying the work on the International Curriculum of Religion Education; the program of curriculum construction; such basic documents as "The Theory of the Curriculum," "The Areas of Human Experience," "Christian Character Traits." 64 pages. Price 30c per copy, cash with order; 25c per copy in lots of 10 or more.

Other publications by the Department:

No. 2: Pupil Report Cards in the Church School, and Equipment for the Church School.

A practical aid to church school workers who contemplate introducing report cards, or to improve their equipment. 32 pages; price 25c.

Nos. 3 and 4: The Director of Religious Education.

The most complete study yet made on the status and function of employed leadership in the local church. 80 pages; price 50c.

SO FAR as we know, the Methodist Episcopal Church of Oak Forest, Illinois, stands alone in being entitled to the honor of having one hundred per cent of its teaching staff enrolled in the local community leadership school. For good measure, the secretary of the young married people's class was also enrolled. There was no contest on to secure this record, no inducement offered except the opportunity to study to become "a workman that needeth not to be ashamed." Nor was there vain-glorying about the accomplishment. In fact, the superintendent first mentioned it incidentally after the closing services of the school.

There were other remarkable features about this leadership school—a small one, held in Orland Park, Illinois, the center of the vast southwest suburban district of Chicago. Nine different communities were represented in the school; a committee of ladies from various churches served a dinner every week so that commuters might be able to attend the school; and the splendid fellowship that prevailed resulted in plans for a community picnic two weeks after the close of the school. The chief features of this were a "steak fry" and "campfire worship." Education, recreation, and inspiration were ideally integrated, enriching the lives of both students and faculty, and, it is hoped, making them better equipped to carry on their work in the task of Christian education.

REV. JOHN W. MYERS, pastor of the First Reformed Church, Charlotte, North Carolina, has recently been elected head of the Department of Bible and Religious Education at Catawba College, Salisbury, North Carolina. Mr. Myers is a graduate of Ursinus College, and has his B. D. degree from Central Theological Seminary, and his master's degree in religious education from the School of Religious Education of Boston University. He has served as director of religious education of the First Parish Congregational Church of Brockton, Massachusetts, and of the First Presbyterian Church of Schenectady, New York.

DR. P. H. MURLIN, who recently resigned as President of DePauw University, has accepted the pastorate of the American Church in Berlin. Dr. Murlin was acting pastor of this church in 1908-9, before his appointment as President of Boston University.

THE SECOND meeting of the state and district executives of the Protestant denominations met in Columbus, Ohio, in April to consider the progress made in putting into effect the principles adopted by the state "Comity Conference" held in 1921. The 1921 conference adopted the widely known Ohio principles of comity, which maintain that every community of five hundred people should have a resident minister, and that a community of one thousand population or less is best served by a single Protestant church, with resident pastoral leadership. The principles advocated consolidation of competing churches as a means of achieving its ideals. Ohio now has fifty communities in which churches have been merged, and in carrying out its program, the Comity Committee of the Council has encountered problems which it felt created a need for further counsel from the denominational executives. Some of the questions for consideration at the conference were: "What should be the relationship of the denominational official to the consolidated church?" "What should be the relationship of the Ohio Council of Churches to the consolidated church?" "Is it possible for the pastor of a consolidated church to maintain normal relationship with his denomination?" "What should be the attitude of the denominational official whose local church is involved in the proposed consolidation?" "How can the denominational official assist in consummating the consolidation of churches in an over-churched community?"

The first meeting of the new Educational Commission of the International Council of Religious Education will be held at the Hotel Cleveland, Cleveland, Ohio, December 13 and 14, 1928.

THE BIBLICAL SEMINARY in New York acquired a beautiful estate located just north of Silver Bay, Lake George, New York, called Columbiona—the word commemorating Columba and his work on the island of Iona. It is the purpose of President, Wilbert W. White, to provide a place appropriate for group conferences each year, upon religious and related questions. Attendance is by invitation, leaders being present in groups which succeed each other during the summer, each group remaining ten days. The same subject is discussed by each group and the findings recorded. The findings for the first four years are to be published at the close of the season of 1928. The subject chosen for consideration for this year is "The functioning of the group, with special reference to the more efficient functioning of the Christian church."

DR. JOHN W. LANGDALE, Superintendent of the Brooklyn South District of the New York East Conference, has been elected book editor of the Methodist Church to fill the vacancy caused by the resignation of Dr. David G. Downey on account of ill health.

IN THE last letter written to his friends by the late Dr. Cornelius Woelfkin, he expressed the wish that they would take the money they contemplated spending for flowers and give it for missions. A large number of friends complied with this request, and a substantial sum was distributed among the various missionary causes. The American Baptist Foreign Mission Society received as its share $1173. In accordance with the wishes of Mrs. Woelfkin, this sum was placed in the Judson fund, the special fund of one million dollars which is being raised for Judson College in Rangoon, Burma, and for other urgent needs on the various foreign mission fields. Dr. Woelfkin had for many years served as President of the American Baptist Foreign Mission Society, and as a member of its board of managers.

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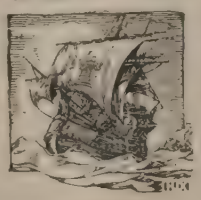

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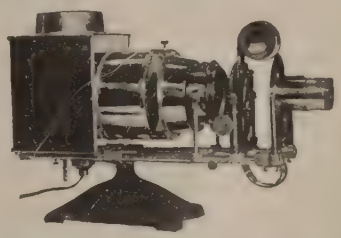

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Jesus. By Henri Barbusse. New. York. The Macaulay Company, 235 p. Price $2.50.

This book by a French literary artist is to a large extent an imaginative re-creation of many elements in the life of Jesus. It is written as if coming from the mouth of Jesus himself. The author not only brings in many ideas which are purely flights of imagination but also creates in many cases a new historical situation. —P. R. H.

Christian Humanism. By Russell Henry Stafford. Chicago, Willett, Clark & Colby, 1928. 253 p. Price $2.00.

This new volume of sermons treating vital themes of the Christian life in a modern and vigorous manner will be much appreciated and enjoyed by the reading and thinking public. The clear and attractive restatement of Christian thinking with the sane and natural interpretation of Scripture commends the volume particularly at this time. The author has the courage to present a discussion of vital themes on which light is sought and demanded today. His treatment of life, faith, duty and experience, based on the teachings of the Master, is convincing and wholesome. —M. L. N.

The Church in the Changing City. By H. Paul Douglass. New York, Doubleday, Doran & Company, Inc., 1927. 453 p. Price $4.00.

Case studies of sixteen large city churches showing degrees of adaptation to changing urban environments. The study is limited to a detailed report on a few related types of churches; each institution with its varied program of activities is "to be judged in the light of its acknowledged objectives." The report is therefore an excellent supplement to the earlier studies in religious surveys and city churches issued by the Institute of Social and Religious Research. —O. M.

Continental Youth Movements. By George Stewart. New York, Association Press, 1926. 26 p.

This pamphlet is a reprint from *Protestant Europe; Its Crisis and Outlook*, by Keller and Stewart. It gives a careful and detailed analysis of the various movements in Europe that carry a general name of youth movements. It is crammed with practical information that any leader of youth would be interested in.

The Children's King. By Elizabeth Edland. New York, The Abingdon Press, 1928. 78 p. Price $.75.

From her wealth of experience in juvenile dramatics, the author gives steps of procedure and practical suggestions in dramatization for the teacher of beginners, primary and junior children. For the inexperienced teacher the chapter on accessories will be particularly helpful. Five plays for children are included: "The Children's King," "Cotton Roses," "Red-Top," "Falling Leaf," and "With the Watermelon Seeds."

A History of the American Sunday School Curriculum. By Frank Glenn Lankard. New York, The Abingdon press, 1927. 360 p.

A historical study of curriculum developments in the Protestant Sunday schools of America from 1800 to 1925. A wealth of material is presented in well arranged form showing "(1) the rise of the Sunday school and the contemporary changes in public education; (2) a treatment of the doctrinal emphasis in the curriculum as expressed in the catechism; (3) the Bible as the study book of the Sunday school represented by the *Selected Lesson* and the *Question Book*; (4) the development of the *International Uniform System* of Sunday-school lessons; and (5) the development of a graded curriculum." Examples of materials from the several stages of development are given to illustrate the changing objectives and points of emphasis. The author's study offers but a brief summary on modern graded curricula, the chief contribution of the book being its historical analysis of earlier systems. Brief chapter summaries with sympathetic evaluations of the several lesson types, chapter references as well as an extended bibliography of original and secondary sources, with a number of valuable appendices make the book one of outstanding worth. The author is assistant professor of biblical literature at Northwestern University. —O. M.

Fellowship Prayers. Compiled by The National Board of the Young Womens Christian Association of the United States of America. New York, The Womans Press, 1928. 126 p. Price $1.00.

This small volume encloses a choice collection of prayers that have welled forth from the great souls of the Christian faith. It has a wide, wide variety, going all the way from "Praise and Thanksgiving" to Conventions, Conferences, and even Committee Meetings. Its section on Summer Camp will be especially usable at this season of the year. Morning and Evening, and Grace at Table, and those In Absence, and many other experiences in life, are not forgotten. —P. R. H.

A Guide to Literature for Character Training. Volume I. *Fairy Tale, Myth, and Legend.* By Edwin D. Starbuck, assisted by Frank K. Shuttleworth and others. New York, The Macmillan Company, 1928. 389 p. Price $2.00.

Following out a faith expressed in *Character Education Methods: The Iowa Plan* (1922) that the character of the growing child will become whole and sound as he lives over again the finest heritage of the race, this volume has been produced by The Institute of Character Research at the University of Iowa.

The first section explains the methods by which literature was selected for the list which occupies the bulk of the space. Literary quality, emotional tone, truthfulness and effect on moral outlook were among the considerations held in mind. The combined judgment of several competent critics enters into the final report.

Supplementary to the main book list, graded by years, is a "situations" list, suggesting circumstances under which the various titles might be found particularly valuable.

Here then is a guide uninfluenced by the prejudices of any one individual, no matter how expert, and untainted by commercial elements. Church-school workers, vacation-school workers, public-school teachers, and forward-looking parents and librarians will welcome this answer to the question, "Where shall I find some first-rate stories for my children?" —P. R. S.

Shoddy. By Dan Brummitt. Chicago, Willett, Clark & Colby, 1928. 337 pages. Price $2.00.

This is the story—and a good one, too—of the devious, tricky, self-centered path that an able young man took to get himself advanced, finally, to the bishop's chair in the Methodist church. There is also the story of an infinitely greater and finer man who did not become a bishop, and, strange inconsistency, of another greater and finer man who did! So, one is compelled to ask—how many actual, in-the-flesh bishops of his church will Dr. Brummitt lay his hand on and say that they have souls as mean and weak as that of Bishop Bonafede? Not many, one fancies—or hopes! While it would scarcely be fair to accept the picture of *this* bishop as an indictment of all who bear the title, Methodist, or otherwise, it is certainly just for us to accept the book as a powerful portrayal of the devastating power of institutions to curse the souls of men.

While none, or few of us, perhaps, would be in danger of becoming bishops, nevertheless the subtle weakness that overthrew Brother Bonafede lurks at the heart of every person who uses an organization through which to serve, and may some day overthrow him. Even though we are not Methodists and have no desire to be bishops, the love of our organization may blind our eyes until it shuts out the Kingdom and our desire for place and power rather than for the pick and shovel of service may destroy all the best in us.

Oh, yes! There is a love story in it and a youngster, the Bishop's son, who will make leaders of youth throw their hats in the air and bet their lives once more on the next generation. —P. R. H.

A Temple of Topaz. By F. W. Boreham. New York, The Abingdon Press, 1928. 272 p. Price $1.75.

With this volume Mr. Boreham brings his "Texts That Made History" series to a close. This fifth volume is a companion, in its form and content, to the others, *A Bunch of Everlastings, A Casket of Cameos, A Faggot of Torches*, and *A Handful of Stars*—the group forming "a veritable mint of rich homiletical material which appeals at once to the preachers of all denominations."

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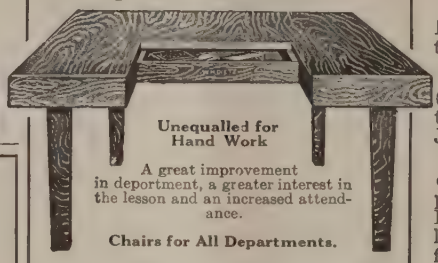

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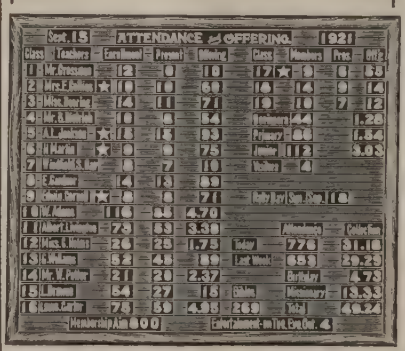

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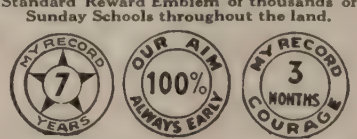

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—R. A. B.

A Teacher Training Program for Ohio. By Alonzo Franklin Myers. New York, Bureau of Publications, Teachers College, 1927. 144 p. Price $1.50.

A study of the agencies of teacher training in Ohio, of the teacher demands, of the extent to which these demands are oeing met, and of the outstanding defects of Ohio's teacher training program. A valuable study for those interested in the training of public-school leaders and also suggestive for those concerned with the training of church-school workers.

—H. S. S.

Christianity and Confucianism. By Rev. John Leighton Stuart. New York, International Missionary Council. 27 p. Price $.25.

One of the pamphlets issued by the International Missionary Council for the Jerusalem meeting.

The Sunday School Shonen Dan (Boys Club) for Japan. By the National Sunday School Association of Japan. 63 p.

This is an adaptation to Japanese conditions of the four-fold idea with particular reference to the Trail Rangers Program of Canada. True to Japanese life the four-fold program becomes a five-fold program, the fifth element being the aesthetic.

Farm Income and Farm Life. Prepared by a Joint Committee, Dwight Sanderson, Chairman and Editor. Published by The University of Chicago Press for The American Country Life Association, New York, 1927. 324 p. Price $3.00.

The production of this volume is the result of the annual meetings in 1924 of the American Country Life Association and the American Farm Economics Association, when the committee was appointed to prepare a report on the relation of the social and economic factors in the improvement of rural life. Such problems are treated as: the measure of rural progress, the farmer's standard of living, the competition of lower standards of living, the social effect of tenancy, the economic value of the beautiful in rural life. The work after all is simply the compilation of contributions from many authorities in the field.

It will have value to the family of *Journal* readers who are particularly interested in religious education in the rural community. —R. A. B.

That I May Save Some. By William Fraser McDowell. New York, The Abingdon Press, 1928. 180 p. Price $1.00.

Five lectures on evangelism delivered by the author before the Pacific School of Religion. —H. S. S.

Missions in a Changing World. By W. W. Pinson. Nashville, Cokesbury Press, 1928. 212 p. Price $1.00.

Dr. Pinson was for twenty years Secretary of the Board of Missions of the Methodist Episcopal Church, South. This book approaches the missionary task from the only angle that is possible today and that is, the conditions that prevail

mong the nations of the world and make issions a part of the world's social life nothing. These issues are freely and ankly discussed and the tasks of the urch outlined.

The New Testament with Psalms. uthorized King James Version. New ork, Oxford University Press, American anch. 822 p. Price $3.50.

An attractive copy in leather binding nd with large clear type.

Guiding Youth to Church Membership. By C. Melville Wright. ssued by the Boards of Evangelism and ocial Service and Religious Education. Vesley Buildings, Toronto, Canada. The nited Church of Canada, 1928. 12 p. rice $.10.

This is a brief statement covering the est method in introducing young people o membership in the church. It deals ith the purpose, problems, personnel nd follow-up of training classes. Mr. Wright has been unusually successful in practical way in the subject with which e deals.

What is the Program of Young People's Work in Our Churches

(Continued from page 23)

riation to the young people within he church. This money is then used to rovide scholarships for a dozen deerving boys and girls for the Geneva amps.

Conducting community surveys, conerting an old school building into a lace of worship, assuming a portion f the expense of the city council of eligious education, and support of a ar orphan are among those projects f a service nature enjoyed by the reorting groups. In several instances efinite effort has been made to help olve problems of race and to assume esponsibility in international probems. These phases of service activity re just in the primary stages but bid fair to assume a large proportion of future interest.

Social and Recreational Life

Four-fifths of the churches have no valid information relating to the adequacy or inadequacy of the social and recreational facilities of their respective communities. One-fifth have attempted surveys of one form and another to vivify situations. Some such surveys have been instituted and conducted by young people's groups with the counsel of an expert in surveys and measurements.

By this method one church community discovered social and recreational activities already well cared for. In another community there was discovered a pronounced need which has since been supplied by a community house owned and controlled by the cooperating organizations within that community.

The community councils of religious education were the agencies responsible for such studies in every instance except one. In this one case the Y. M. C. A. took the initiative. These organizations then proceeded to work through the churches and their organized groups.

Herein are only a very few of the objective facts by which to answer the title caption of this article. A study of what happens within the lives of young people within the reach of these and other activities remains to be made. Such a study would point the way toward solution of many youth problems.

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"My House Are Fifty-Fifty"

(Continued from page 17)

tional groups. We recognized the fact that th children of every nationality sat in the same class room at school, and we felt that there was no rea son to draw the lines elsewhere. Consequently, i the program for young people, racial lines, so fa as it was possible, were barred. At times, some lit tle opposition arose among certain national group with respect to others. This called for persona interview, persuasion, and sometimes firm decisio Our name was a great asset. All Nations! I was possible to build loyalty to the idea of "All Na tions" and hence bring group pressure to bear upo those who were disloyal to the very idea of th institution.

Assuming that the foreigner had a contributio to make, we sought to ascertain and receive tha gift, and in the process of receiving share in tur our best with him. Programs were arrange wherein the children of a certain race might pre sent the dances, or the stories, or the lovely fes tival customs of their people. This was to avoi the drabness that sinks down so often upon ou foreign sections, and to preserve the color an movement of the old world life. The Italian con tributed his music, the Mexican a captivatin dance, the Russian a song and so on. But pr marily we sought to recognize folks upon the basi of their abilities rather than upon the basis o race.

In worship, the policy of non-racial segregatio was followed. English was the common tongu We assumed we were one in worship and delibe ately refrained from an attempt to talk about th differences that were merged. We saw that th very stressing of oneness was a separating influ ence, since it brought to mind the differences w sought to remove.

It may be remarked that such a program leav out the foreign adult. In a sense that is true, bu the adult problem is one of a passing natur Heartlessly, one may say it is solved by death, an therefore the core of the program should deal wit youth. However, while we refused to hold foreig language services, and sought to build program without regard to nationalities, nevertheless, th social service of the nursery, the clinic, and th parish visitors, and the social events when nation contributions were presented, were open to th adults. Through contact established by the soci workers, the service rendered by the institutio and the character development of their childre a spirit of friendship that ripened into love d veloped upon the part of the old toward the wor But the major work was that of knowing the fo eign young person, changing the attitude of th American, and building a scheme of Americaniz tion that conserved and created.

Third, we sought to reveal the essential spir of Jesus in our service to and for the young peopl and sufficiently respected their personalities as t refuse to proselyte. There was a clear unde

nding that the young person must choose his m religious affiliation. If he were a Catholic d found religious satisfaction in that communion, urged him to go. If a Jew we did the same. d so to other denominations. At the very cen- of our numerous service activities, though, was e chapel, always open. The altar window sug- sted both the ideal and the method of our re- ious approach. When the artist asked us what eme we desired to be carried out in that window, said, "Can you reveal Christ as King of Kings d as Servant of All?" In glorious glass, seem- gly alive as the rich beams of a California sunset eam through it to transform the altar into colors for the King, we behold a kingly figure, seated on a throne. His arms are outstretched in win- me invitation. His eyes are tender. He seems speak the words of the inscription "Come unto e all ye that labor and are heavy laden, and I ill give you rest." Christ was the Ruler of our ideavor, and we proclaimed him King, but it was derstood that whosoever knelt before that throne d so voluntarily and in response to his "Come." nd so the young people came to see a group which ught to be of help because of love. There was o ulterior end.

Fourth, we believed that the proper attitude to- ard other races is more easily understood when evealed in conduct than when stated in the ab- ract. Hence, we sought to employ only those olks as staff members who loved people in addition o necessary professional qualifications. It had o be a love that leaped across racial barriers.

Such staff members were essential to the build- ng of a fellowship similar to that begun by the first born of a great brotherhood" long since.

How to Deal With Prejudice

(*Continued from page 21*)

Letters sent to Mr. Newman and a reply received rom him.

ly dear Mr. Newman:

We thank you so much for coming to sing for us all hose nice songs. We thank your sister, too. We hope hat you will come again sometime and sing some more ongs. We are having a junior party Friday night, April wenty-third from 7:30 until 9:30. We'd like to have you nd your sister come, if you'd care to. Some day we hope our mother will come and tell us stories. We will write ou again.

Sincerely,

All Round Good Chums.

Dear Pals:

I received your letter and as you know, it was good to ear from you.

I was sorry your letter did not reach me in time for me o come to your party but there will be other times that ou will have and I shall be there.

The weather is beautiful here in the city and I know ou are having more beautiful weather there. You prob- bly have budding trees and birds and green grass and any other beautiful things to look at, and study. I wish were out there with you. Please write and tell me about our class and plans for the next few months. I know hat your very good friend, Miss Adams, has good things n store for her boys and girls. Don't you folks think she s a great chum? I think so. You must tell her that your riend, Mrs. Newman, told you to say "Hello" to her.

I shall expect a letter from you real soon.

Your friend,

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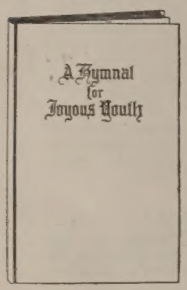

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